Religious Education

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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION

EIGHTEENTH ANNUAL CONVENTION

Rochester, New York March 10—13, 1921

Theme: "Education For World Fellowship"

The meetings of The Council, on "The Reconstruction of Methods in The Religious Education of Children," on Thursday and Friday, March 10th and 11th. Meetings of the Association of Church Directors on Thursday, 10th.

Departmental meetings on Friday and Saturday, 11th and 12th.

General Sessions on Friday, Saturday and Sunday.

The Conference on Week-day Religious Instruction will be held on the afternoon of Friday, the 11th.

The Secretary in charge of local arrangements at Rochester is Dr. Orlo J. Price, Cutler Building, Rochester, N. Y.

For information regarding the program and for advance copies of the program write to

THE RELIGIOUS EDUCATION ASSOCIATION

1440 East Fifty-seventh Street CHICAGO, ILL.

The Psychology of the Week-Day Religious School

E. LEIGH MUDGE, PH.D.*

The world has profited by many an imperfect thing. It is not undemocratic to say that monarchy has served a purpose in human history, neither is one untrue to the values of education when he recognizes the service which was rendered by school systems now properly obsolete. Similarly, it is not disloyalty for a friend of the Sunday school to recognize the need for a more efficient type of religious education.

There are several reasons why a new plan for religious education is imperative, reasons deep-rooted in the very nature of the human mind. Because of these, a school which devotes a scanty half hour to the study of a weekly lesson needs to be in some way supplemented

by further sessions through the week.

I. It is important that the relation between lessons in any connected series be clearly established in the mind of the pupil. The mind acquires new ideas by relating them to earlier experiences, and this it can do most efficiently while these earlier experiences are fresh in mind. Most lesson courses are systematic and connected. There are elements in each lesson which are closely related to those in previous lessons. The recognition of these relationships is of the highest importance. Their establishment in the pupil's mind is relatively easy if preceding lessons have been sufficiently recent and frequent. With so many interests crowded between Sundays, the Sunday school finds continuity of thought a difficult attainment.

2. There is evidence from experiment that the learning process is facilitated by relatively frequent periods of study. Young children, especially, should have frequent and short periods, while adults, though they find longer periods profitable, may accomplish more in three daily periods of one hour each than in a single three-hour work period. The Sunday school cannot teach its lessons most economically because

of the long time elapsing between lessons.

3. Education is a process of habit forming. It includes habits of thought and habits of action. While religious education is deeply concerned with the development of worthy intellectual habits it is more vitally concerned with the habits which affect conduct. And the habits which enter into moral character and religious development require constant attention. Character is being formed, the will is being developed, every day of every week. If the Bible school is to thoroughly enough affect the fundamental moral forces of life, it must have more frequent sessions.

4. Another reason for the week-day Bible school lies in the psychology of the teacher. A school which occupies relatively little teach-

ing time, at relatively infrequent intervals, does not sufficiently en-

courage the thorough training of teachers.

5. There is a new reconstructional problem before the Christian church to-day. We are in a new age with new problems, some of which are clear to our consciousness while others loom vaguely above our social horizon. Many of these problems have their vital bearings upon the work of religious education. Their solution demands a more determined and vigorous and systematic program than is possible through a one-hour Sunday-school session alone.

If the above judgment of the educational need of the church is correct, what ought we to do? How can the critical need of these days be met? It is no simple problem but one which requires the united and devoted study of the church, especially of its trained educators. Like all the problems of these days of reconstruction, it is probably complex beyond all our conception. It certainly involves the follow-

ing secondary problems:

a. The problem of coöperation with the public schools. It is a fact that the loyal and high-minded service of public-school teachers is one of the greatest forces for true religion and morality in our land. The Sunday-school teacher teaches religion one half hour a week; the Christian public-school teacher practices it all the week. Which is the more important in religious education, instruction or practice? Which is closer to the teaching of Jesus? However capable and devoted a Sunday-school teacher, her time with her pupils is relatively limited. The public-school teacher has the advantage of continuous influence. Any plan for reorganized type of religious education must recognize and coöperate with the public school.

b. The problem of adjusting a daily Bible-school lesson with the already crowded school curriculum. Evidently the lightening or readjustment of the public-school schedule will require the close cooperation

discussed above.

c. Securing trained teachers. Some local plans looking toward adequate teacher training have been made. Such plans must be extended and adjusted to a larger educational program than any we have yet attempted. When we realize the magnitude of our problem we shall be on the way toward its solution. It involves professional training as expert and thorough as that of the minister or the public-school teacher. It may be asked if the entrance of professionally trained teachers into the Bible school will not deprive it of the disinterested service which has been rendered by volunteer workers. The reply may be made that if the spirit of unselfish service has been vitiated by the professionalizing of medicine or nursing or the ministry, it will doubtless suffer the same injury here. But who will maintain that such a moral weakness accompanies the development of a professionally trained service of any worthy sort?

d. Problems of finance. An adequate program of religious education will cost money. It cannot be maintained on the basis of collections.

It will involve provision for such school rooms and equipment as are employed in modern public schools. It will involve salaries for teachers and supervisors. Teacher-training classes must be supplemented by, and then succeeded by, training schools with adequate equipment,

methods, and teaching staffs.

Is all this worth the cost? Perhaps this question is equivalent to asking, "Do we really need the sanctions of religion behind moral training?" If we do, conditions demand a vigorous modern movement something like what is suggested above. Is it a fair conclusion that we must either depend upon the public school to be our chief means of religious education or else we must greatly reinforce the educational program of the church?

Week-Day Instruction In Batavia, Illinois

VICTOR HOAG*

Every Thursday throughout the school year, the children of the eight grades of the public schools of Batavia, Illinois, go to their respective churches for one hour or more of religious instruction. By united action of all the churches, brought about through the ministerial association, the school board readily granted the request. The system, delayed in starting by the war, was put into effect in September, 1919, and has been continued ever since. It now seems an assured thing.

The children are dismissed to go to their own church in three successive groups, as follows: (The groups and hours are the same all over the city, the same hour holding in the same given grade, no matter

in what part of the city the school building may be.)

(1) Grades 1, 2 and 3 do not go to school at nine o'clock on Thursday morning, but instead go directly to their own church, where they must be in their seats by nine, sharp. They receive instruction from then until 10:15 A. M., when they are dismissed, and must be back in the school yard before the end of recess time, 10:30 A. M.

(2) Grades 4, 5 and 6 dismissed at noon, sharp, going directly to their homes for lunch. (They return to the public school for the after-

noon session, as on regular days.)

(3) Grades 7 and 8 come to their churches direct at 1:15 P. M. (the usual hour for starting the afternoon session of the schools), remain for instruction until 2:15 P. M., and must be back at school by 2:30 P. M.

The churches generally are using their former equipment, holding the classes in church-parlors, guild halls, parish houses, or in the church auditorium proper. It has been suggested that in towns having a Y.M.C.A. or community house, centrally located, a room in such a building could be assigned to each church on the church day, thereby saving much walking from the farthest schools to the farthest churches. However, in Batavia distances are not great, and this has not proved a

^{*} Rector of Calvary Episcopal Church, Batavia.

serious inconvenience. One church sends an auto four times during the day to the most distant school. This may be discontinued in the better weather.

The teachers receive no pay, nor is there required very much additional equipment, so that the Batavia Plan really costs very little more than the old Sunday schools. A new type of teacher has been discovered in the person of mothers who have been experienced teachers but who could never manage to take a Sunday-school class because of household arrangements. Such women can much more easily give a

weekday morning, and make most effective teachers.

In practically every case the chief teacher is the pastor. This is quite as it should be, and the result is that the children are known to their pastor as was never possible under the Sunday school. The fact that the children come in successive groups, and not all at one time, makes it unnecessary to have many teachers. The largest church in town manages its Thursday school with the teaching of the pastor and three other teachers. Moreover, the confusion of having all ages in the same room or building at the same time, as under the Sunday-school

system, is done away. This helps both discipline and work.

In some forty weeks of operation, there has not been reported a single case of truancy. This means that the children like the work. If a child comes to public school on Thursday, he also comes to his church school. Can any Sunday-school boast of such a record—of having no absences except for physical causes? Tardiness has been negligible. There are 725 children of the eight grades in Batavia, and of these all but 15 now have chosen some church and receive religious instruction on Thursdays. This was not true at the start, but by careful explaining, calling, and checking of lists, we have reached this remarkable showing. This means that over 97 per cent of the children in the grades are receiving the instruction. One hour a week for eight years—and this for every child in town—is a prospect that must appeal to every religious educator. With such a system permanent, the effect on the young people of a town is bound to be toward the making of more numerous and more faithful church members.

RELATION TO SUNDAY SCHOOLS

These have been retained in every case, in some cases much modified, and in others unchanged. A few have coordinated their Sunday lessons with the Thursday. The problem of reclaiming Sunday as a day of worship instead of making it just "Sunday-school day," has been discussed by the pastors. But the attention is now directed toward the Sunday school, and how to use it best for this end. The weekday school being now an established thing in Batavia, it is the Sunday school that is now on trial for its life. Whether a children's service, or attendance at the regular adult service, or a combination of these two, or the old Sunday school—these are problems which each church must work out

for itself. At least we are getting somewhere and we need not place all the responsibility for moulding the lives of our children upon a crowded session of Sunday-school each week.

SUMMARY

The following gives a summary, and other facts not noted above, about the Batavia Plan:

 The children come in successive groups of two or three grades at a time.

2. One day of the week only is involved, thereby making it unnecessary for the churches to maintain an elaborate teaching system, nor requiring the pastor to remain at home for more than the one day.

3. The teaching is strictly denominational. Each church gives to its children what it believes to be the Faith, and in its own way. [The method of week-day instruction proposed by certain Protestant leaders before the Constitutional Convention of the State of Illinois, now drafting the new constitution, would require a standard daily system of Bible reading by the room teacher. This might give familiarity with the words of Scripture, but would create no clear conception of any system or coordination about Christianity, and would, it is felt, produce no definite loyalty to a definite church. Moreover, it is questionable whether this provision would be consistent with the guarantee in the National Constitution of religious liberty.]

4. No credits are given by the public schools, but a place on the monthly report cards may be granted in another year, this merely to show the parents what progress is being made.

At present the plan does not include the children of the High School, nor the primary children below First Grade.

 Every Church in Batavia except the Christian Science is making use of the system. There are no parochial schools in the city.

TO ALL MEMBERS

DO NOT FAIL TO NOTE CAREFULLY

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Community Projects in Religious Education

JOHN ELBERT STOUT, PH.D.*

Community projects for providing more adequate facilities in religious education are of recent origin. A few communities are pioneering in this movement and the results as reported are very gratifying. Lack of uniformity exists in plans and programs, but the controlling idea of community responsibility and coöperation is the same. Three of these projects will receive brief consideration in this article. The Department of Religious Education of Northwestern University sustains an advisory relation to the first two mentioned below.

In Lake County, Indiana, an intercommunity organization was formed about a year ago. The community units included are Indiana Harbor, East Chicago, Whiting, and Hammond. A Council of Religious Education was formed composed of representatives from the various churches in the respective communities. The function of this organization is to secure the coöperation of the religious and social forces in carrying on the inter-community enterprise. A Board of Religious Education appointed by the Executive Committee of the Council is responsible for the organization and general administration of the program. Each community has its own educational committee, which looks after matters of detail. The administrative and supervisory functions of the Board are performed chiefly through its executive officer, who devotes all of his time to the work.

The program includes a training school for teachers and social workers, and week-day schools of religious instruction for children. The former is held at Hammond on Tuesday evening of each week. The school opened on November 9th, and will continue sixteen weeks. Week-day schools are maintained in each of the communities coöperating. The prevailing practice is to provide four 30-minute periods of instruction per week. The classes meet either before or after public school hours. In Hammond the work is carried on in public school buildings, and the teaching is done entirely by public school teachers. These teachers are employed and paid by the Board of Religious Education. This plan is being carried out with the hearty coöperation of public school officials.

The schools in the other three communities are being conducted in church buildings located conveniently near public school buildings. The teachers are employed by the various church organizations and devote part of their time to the community week-day instruction. In some cases the teachers receive part of their salaries from the community fund. In other cases they are paid entirely by the church organizations.

ganizations.

The overhead organization in Evanston consists of a Council of Religious Education, an Executive Committee of this Council, and a

Board of Religious Education. The Board employs an executive officer who performs its chief administrative and supervisory functions. A community training school was opened on September 28th and will continue twenty-four weeks. The courses are organized on a basis of two terms of twelve weeks each.

The week-day schools are conducted in the public school buildings with the cordial consent of public school officials. Five 30-minute periods of instruction per week are provided, the classes meeting each morning from 8:15 to 8:45. Public school teachers constitute a majority of the teachers giving instruction in the week-day schools. The remainder are selected from the graduate students in the Department of Religious Education of Northwestern University and the religious workers in the community. All teachers are selected and paid by the Board of Religious Education.

The plan being carried out in Oak Park is very similar to these other plans so far as overhead organization is concerned. The training school, which opened on October 12th, provides for two terms of twelve weeks each. The program is very similar to the one being of-

fered by the Evanston training school:

Week-day instruction is organized on a different plan than either of the plans already discussed. Instruction is offered for children beginning with the sixth grade of the elementary school and extending through the high school years. By action of the Boards of Education of these schools, pupils whose parents so desire are excused from the public schools two periods per week to receive religious instruction. The classes meet in church buildings and are conducted throughout the day, which enables the employment of full time teachers for this work. This plan makes religious instruction an integral part of education and does not compel the child to take the work in addition to his public school program. Two periods per week in religious instruction are substituted for two periods per week in the public schools. Pupils of the public schools who are not enrolled in the week-day schools receive instruction in the subject from which the other pupils are excused.

Each plan represents a successful coöperative effort in securing more adequate facilities for religious instruction. The plans differ somewhat in details because each is adapted to the peculiar needs and conditions of the community. Enrollment both in the training schools and the week-day schools shows general interest in the movement. The programs are well conceived and the results being achieved are highly

satisfactory.

The Lake Avenue Plan of Religious Education

CONRAD HENRY MOEHLMAN, Ph.D.*

The perplexing problems present in the general educational situation in the United States appear insignificant when compared with the alarming tendencies in religious education. The recent surveys clearly indicate that more time, better equipment and far better instruction are imperatively needed to prevent more serious disintegration. Various sections of the country have awakened to the dangerous possibilities of the existing state of affairs. By coöperating with the public school officials they have sought to gain additional time during the week for religious education as well as to provide more efficient instruction.

For some time the Lake Avenue Baptist Church of Rochester, N. Y., has wrestled with the problem. Through the united effort of its pastor, Dr. A. W. Beaven, and two of its laymen, it has evolved and has in operation a plan which meets some of the objections offered against the week-day scheme and which also contains a number of distinct ad-

vantages.

The Lake Avenue Plan solves the modern problem in religious education by increasing the period of time allotted to the Sunday school. It does not depend upon the benevolence of public-school officials. It does not at all interfere with the child's attendance upon day school but rather capitalizes to the full the day already set apart for religious instruction. It is democratic and universal. It offers the same opportunities to all the pupils in its grade school instead of to a limited number of them. It gives the pastor ample chance to become acquainted with the youth of his church at their most impressionable age. It eliminates the usual interference of the "Easter drive" with the regular work of the Sunday school. It provides for more regular and continued instruction of those looking forward to affiliation with the Church. It builds into the child's life a solid religious foundation and fortifies the intelligence of the child against the intellectual difficulties which must emerge for him. It relates all the courses of the Sunday school to the child's week-day study. It stimulates the parents' interest in religious education and increases attendance upon the worship of the Church.

What is the Lake Avenue Plan of Religious Education?

It is especially concerned with the grade-school age, including Kindergarten, Primary School, Grammar School, and Junior High-School department. The Kindergarten is concerned with children of the age of four and five, the Primary School with those of the age of six to eight, or Grades 1, 2, 3; the Grammar School with those of the age of nine to eleven, or Grades 4, 5, 6; and the Junior High School with those of the age of twelve to fourteen, or Grades 7, 8, 9. It will be observed

that the grading of the Sunday school corresponds precisely to that of the local public-school system. A child is graded in the Sunday school as in the public school, by the Principal of the Grade and assigned to the proper department. If he is in the fourth grade during the week, he is usually in the fourth grade on Sunday. He thus orients himself at once. The same general methods of instruction obtain. Problems are approached in the same general way as during the week. The student does the same genuine thinking on Sunday as in connection with his week-day courses. He discovers no difference between the serious study of the week and of Sunday.

The Schedule

The Sunday school begins at 10:30 A. M. and continues until 1:00

P. M. The session is composed of three periods.

I. The first period is known as the "Worship Period," lasting from 10:30 to 11:15. The pupils of the Sunday school sit with their parents in the main auditorium of the church. This period corresponds to the "Assembly" of the week-day school. The church service is attuned to the needs of the child. There is a children's sermon; recitation of Scripture passages; singing of a children's hymn, and in some special way each Sunday attention is paid to the presence and needs of the children.

II. The second period of the morning extends from 11:15 until 12:00 and is known as the "First Study Hour." The children of the gradeschool age now leave the main auditorium and assemble in their various departmental rooms for Biblical study. The instruction is from

the platform.

III. At 12:10 the third period of the Sunday school session begins, and continues until 1:00. It is known as the "Second Study Hour." The various departments now meet as separate classes taught by individual teachers. These teachers meet each Wednesday night by departments for preparatory work for each Sunday.

The plan provides for three terms of thirteen weeks each and for a summer session. Careful records are kept. Report cards indicating type of work done, regularity of attendance and deportment are sent to the parents for their signature. In the upper grades note-book work

is expected.

There is a three-years' cycle of courses for the Primary School, the Grammar School and the Junior High School. This scheme of rotation has the decided advantage of engaging all the pupils of any group in simultaneous study while covering in the three years a very coördinated

course of study.

We may illustrate the plan by describing the work of the Junior High Department. This corresponds to grades seven and eight and nine, or first year High School, and covers usually the ages twelve to fourteen. In the course of his three years' sojourn in this department, the student covers the following courses during the first study period: Hebrew History, History of the Primitive Church, History of Christianity, the Bible as Literature and a course in "Why Do We Believe in God." During the first term of the second study period he studies "Christian Life and Conduct," "Life of Jesus," "Life of Paul." During the second term of this period, the entire group meets the pastor week after week and is given a course on the essential principles leading to Christian decision and church membership. The third term is devoted to a discussion of the practical moral problems of the children with the end in view of developing strength of resistance to the temptations which the survey has shown to be so prevalent during these ages. The group is divided into two sections; one for boys and one for girls. An expert in the subject considered teaches each section.

By this plan the child of fourteen graduating to the Young People's Department has come into possession of a vast body of essential religious data and has acquired a point of view which will continue his interest in and connection with the Sunday school. He joins the "Older Boys' Class" or the "Older Girls' Class" and engages in further

study of Christianity.

Advantages

It increases the number of periods of study without encountering the difficulties of week-day instruction, such as coördination to public-school program, scattering of pupils in many schools, long distances between church and public school, differences in advantages between Sunday-school pupils who can and who cannot attend the week-day classes.

PROGRAM FOR CURRENT YEAR

First Period: 10:30-11:15.

Worship Period for all. Children with parents in church auditorium; form of worship adapted to child; emphasis on congregational recitation of Scripture passages—previously memorized in Sunday school—and special children's songs. Sermonette to children.

Second Period: 11:15-12:00.

Kindergarten (4-5): Song and Story work.

Primary (6-8): Song, Story and Scripture.

Grammar (9-11): "Introduction to the Bible"; all in one group. Jr. High (12-14): Studies in the History of Christianity, one group. Third Period: 12:10-1:00.

Kindergarten: "Little Child and the Heavenly Father." Primary: "Child Religion in Song and Story"; 3 grades.

Grammar: "Life of Jesus"; 3 grades.

Jr. High: First Term: "Christian Life and Conduct"; 3 grades. Second Term: "Studies in Essentials of Church Membership," taught by the Pastor.

Third Term: Moral Problems; two groups, boys and

girls.

What to Teach to Juniors

DOROTHY DICKENSON BARBOUR, D.S.*

Junior is being used in the widest possible sense. As twelve and thirteen-year-olds are really adolescent, we know a little more about them than about the children of nine, ten and eleven. And in this sub-

ject we are looking for every possible help.

Most of what is known of what to teach to Juniors can go under the head of presuppositions. We can take for granted our standards of measurement. We are deciding to teach informations, knowledges and skills on the basis of their helpfulness to the Junior in solving his own problems of conduct. In each choice we ask, What will most help him to carry out his own best purposes, and to make his purposes increasingly Christian? We realize that this implies knowledge of precisely what behaviors and ideals characterize a perfect Christian of ten. It calls for experience as to exactly the times when he feels it difficult to be good. It demands study of what does most help him to achieve and improve

his purposes.

It can be assumed that you also have turned to books for information as to the characteristics of a Christian of ten, and the occasions when he finds these characteristics hard to attain. And you have found little. The picture given by the books of child-study is kept vague by such generalizations as "pugnacity," or "love of reading". The real contributions are those of a few specific studies, like the ones of the conversion experience normal at twelve.2 And there are definite suggestions for observation.3 Since so little has been written regarding the conduct to be desired, and the places where help is needed, it is natural that we have been disappointed when we have turned to the courses of study which are supposed to give help where it is needed. The best of the American lessons seem only to have sorted predetermined subjects as far as it was possible in accordance with the children's And that is very different from finding their most pressing problems and the thing which will help them most to solve the problem in Christ's spirit. There seem to be a good many of us who have broken away from the Scribner Series only to return, after finding elsewhere difficulties still more troublesome. A real advance is found in the publications of the Missionary Education Movement. Mook and Giovanni are more inspiring because their achievements are those of children and contemporaries; and their needs suggest ways of being of use to Chinese or Italian boys. But these are hardly a course of study. From the books about what to teach we get little. Miss Baldwin sums, up well the best of the present that we have already proved inadequate. Dr. Myers frankly asks what Bible material can the Junior understand, and what will its effect be on conduct, not what will most help him to

^aMrs. Barbour, formerly, as Miss Dorothy Dickenson, Instructor in Hartford School of Religious Pedagogy, is now at Pekin University, China. This paper was given at The Washington Birthday Conference at Teachers College, New York, in the Section on Religious Education, on Feb. 23d, 1910.

The superior numbers refer to the titles on pages 321, 322.

live. For handwork we find chiefly suggestions which will more or less increase the vividness of the present lessons. For service to others we discover lists of a limited number of rather familiar activities having scant connection with each other or with the regular lesson.4 The best British courses seem to be based upon the American ideas carried over by the Archibalds, and the Iunior Department does not seem to be as well developed as the others. It is from China that we get most encouragement. In the corner of the sheets of the S. S. Union lessons is a picture showing Chinese children in a situation where they have a difficult decision as to what to do. Beside it is a story about these children which makes the problem clear, but does not solve it. And there is a reference to a Bible character who had a similar problem. For instance, beside the picture of a small boy to whose feet has blown the hat of a larger boy is this:

"The last story told how a small school boy named David was persecuted by a big Bully. This big boy had torn, and then trampled upon, David's hat. A kind schoolmate stopped the guarrel and gave David his own hat. After the quarrel was over, as David and the big boy went on down the road, David said in his heart, 'I had better tell the teacher about this affair, or find some way to destroy that big bully's hat, and so get even with him.' Then he remembered a Sunday-school lesson about how Saul tried to kill David, and vet David forgave Saul. Just as he was thinking about these things there came a big gust of wind, and blew off the big boy's hat, and landed it right in front of little David. Then David-"

The reference is I Sam. 26.

That the teachers may center their attention on the problems of the children, Dr. Tewkesbury publishes the principles of John Dewey in simple language in the monthly magazine. And each teacher each week is asked to answer these questions:

Write the name of one person mentioned in the Bible lesson.

What was this person's problem?

What kind of person among your scholars has a similar problem?

Write the two opposing sides of the problem-situation of these men? What specific action solved the problem of the person in the Bible? What decision for specific action would you suggest to your pupils as a solution for their problem?

What thing can be done in the class period to strengthen the decision made above? 5

The lessons are based upon the International lessons, so the thread of connection is between the Bible stories, not the problems. The method is discussion, and only gradually can the lessons be graded, as new courses come out each year. But here at least we have lessons which start each day with the child's conscious problems of conduct.

It can be presupposed that you reached the same conclusions in studying the actual teaching of the promising schools. (5) Dissatisfaction with the present lessons seems unauimous, but only one school (in addition to the two which will be described at more length) seems to be trying to work out a course which is better. Mrs. Fahs' ungraded department used Mook for its lessons, and as the basis of its work for others, and now is dramatizing "Joseph the Dreamer." And there are a few brief projects, unconnected with each other or the lessons proper, like the recent chart of the Lord's Prayer in the Union School of Religion.

The result of our study of books, courses and schools seems to be a reinforcement of the monotonously unanimous conclusion that nobody knows what to teach to Juniors. We must begin from the beginning. A programme is submitted in the hope that it may serve as a stimulant to constructive criticism and so to the beginning of a new course of

study which shall really exemplify our accepted principles.

The suggested plan calls for at least two sessions a week, as necessary to any reasonable accomplishment. The second would be spent in more active parts of the project. The full programmes of rich children make this difficult, but I am convinced that it is not impossible where the class enterprize has really gripped the child, and the education of the parents has moderately begun. Most children should come oftener if the church is to be responsible for all their needs. In the larger number of communities it will be some time before it can instigate other agencies to take charge of cooking or the supervision of play, and so meanwhile the church school must attend to these directly. (*)

The plan consists of considered actions. The plans and purposes of older children, unlike those of adolescents, are specific, not generalized. Their discussions seem normally for the sake of doing something, not for the sake of ideas. Their conscious difficulties of conduct are concrete; they realize the wrong of saying "O Lord," rather than of profanity or of being "sinners." Their improvements of conduct come most wisely by emphasis on doing more and more worthwhile things, rather than on being better. And specific actions are the basis of the skills which are naturally acquired during these years. The skills of Christian behavior they would learn at the same age and in the same way. The boy of nine who cannot swim becomes at twelve the most finished diver on the lake by trying repeatedly first the swan-dive, and then the jack-knife. He becomes skilled in courtesy by trying repeatedly to hold other peoples' coats or to pick things up when they are dropped. So the course of study is a series of activities out of which grow discussion and the need of further information. New problems become conscious in the process of solving the old, and these can be linked together as parts of larger purposes. The child learns to pray through finding the need of help in an enterprize that strains his capacity. He learns to love his neighbor by working with him for a common end. What memory work is necessary he seeks as a tool for his task, as for instance he learns certain Bible passages in working out his order of service. He learns by doing things which require muscle as well as thought, and which are carrying out his own purposes.

The plan is chiefly in the form of the description of projects actually used in two schools and in from three to ten classes each. Since we are trying to help children to solve their own problems, our teaching must change as nationality or parental income change the problems. So no plan can be perfect except for a particular class. It seems as if the new text-books must, at the least, give suggestions in the form of descriptions

of various projects suitable for various types of need.

Grade IV (9 years old). What Our Church Needs to Have Us Do. In this grade the children first elected their own officers. This involved discussion in class of the duties and qualifications of each, and the first attendance by the officers at the presidents, or chaplains, meeting, with report of their decisions. The secretaries, for instance, worked out their own record blank and method of dealing with late or absent pupils. It took at least one session to consider the report by their treasurer of the meeting in which the treasurers discussed where offering money should come from, another for the plans when he told them for what the Sunday school and church had to spend money. The treasurers had studied that up in detail. The class attended the morning service up to the sermon. It was as the result of their felt need that they learned to find their way around in the prayer book, wrote their own general confession and compared it with the one in the book, or attended and studied other services, like baptism. A number of weeks were spent in church learning the stories of the windows or the significance of the I.H.S. on the hymnals, for, as one boy said, "it makes a lot of difference when you know what the minister wears that nightgown thing for." Very early in the year, each of the ten classes found work that it saw needed to be done. One class repaired hymnals and prayer books and kept them tidy in the racks - no small task, another washed dishes for society meetings, another undertook to take altar flowers to the sick each week, another prepared and distributed the Sunday school material, another put itself at the disposal of the Director for part of Saturday morning, and never was woman more femininely helpless than when these terrors of the choir drove nails or carried books for her. The tasks were hard enough to be worth a nine-year-old's effort. To the sixteen-year-olds to whom they are often given they seem too simple to be interesting, too routine to appeal to an ambition to transform the world. They really helped the church exceedingly, and the children saw they were needed, and felt they belonged. When the emphasis is thus entirely on what the church needs to have us do, and not on dogmas and doctrines many classes only need half a year for this project, though some got so interested that they wanted to take longer.

For the second half year a health compaign is suggested. It could start from paper drinking cups or individual charting, and might include smoking, temperance, sex education, and clean milk at home. (7) From it would naturally grow visits and work for sick people at home or in whatever institutions were accessible. On the crippled and aged at least calls would need to be sufficiently frequent to make possible

real friendship, and the substitution of understanding helpfulness for

the natural tendency to tease or jeer.

Grade V (10 years old). What our Neighborhood Needs. (8) The Church School of Citizenship is full of suggestions for the city or country. Besides what it suggests in the way of visits from the health officer or to the fire-house, or pets and gardens, of bird houses or picking up paper, one can imagine other activities. Such a project would serve as a basis for learning Christian street behavior. A certain Young Peoples' Society is justly proud when it is said that its members can be recognized anywhere, for they are the most graceful and "open" dancers in the city. Why should not ten-year-olds be as anxious to be known for their street courtesy in guiding strangers, or respecting hedges? When boys of antagonistic nationalities have worked together to clear a vacant lot for a ball field bitterness has been replaced by respect.

Grade VI. (11 years old). Several possibilities are tentatively men-

tioned.

I. The Use of Play Time, apropos of the needs of an Orphan Asylum, Cripple Hospital, or Southern Mountaineers. Several months would be needed for sampling different kinds of play, or for books worth reading, or for a joke book. When each child brings each week the funniest joke obtainable, and puts in the book the best joke brought, it cultivates a sense of humor, and helps to make it seem stupid to be amused by the unkind or off-color story, or that which speaks lightly of unhappy homes.

II. The selection of their own curriculum would be likely either to lead to the Bible as the subject which most other people have found they needed, or to a discussion of "times when it is hard to behave," which would be a big contribution to our knowledge of older children's con-

scious problems.

III. But I cannot quite get away from the Bible. I am not at all convinced that the old Testament stories are the best material for helping 11-year-olds to solve their current problems. But I want the great Old Testament stories to be part of the texture of their lives, as I want church attendance to be a habit deeper than reason. For the Bible and Church service to be a vital part of the self of the adult they must be bound up with the memories of childhood. The memories must be happy but they must be strong and long-reaching. And I want ability to find one's way around in the Bible as a book to be added to the skills of these years. Perhaps it was a real project when one class wrote their own Old Testament story book, after beginning with American Indians, discussing their shortcomings as well as their virtues, and sending them an account of the lives of men whose character had influenced people most.

Grade VII. (12 years old). Life of Christ. The tradition of a Life of Christ for twelve-year-olds seems too well founded to abandon. When the class adopts a twelve-year-old class in some chosen non-Christian country, the writing of a life of Christ comes as naturally as the prep-

aration of a Christmas box, the correspondence with the members of the other class, or the study of conditions in the other country. If China be chosen in California or Africa in the south, it is one method of breaking down local race hatred. If the other children send back things of their own making there is built up a true friendship without danger of patronizing. The frankness with which it is possible to discuss its bearing on somebody else's present problems seems to give Christ's life

special significance.

Grade VIII. (13 years old). Choosing a Life-work. In speaking of the eighth grade one can come nearest to assurance. Three classes in two churches were given carte blanche to spend the year as they chose. Despite the different plans of two of the teachers all three classes decided to study what kind of work they could do. Half the children were going to work the next year; the others had to select which High School course to take. The procedures worked out proved very similar. The children listed the kinds of work about which they wished to know. The teacher found biographies of people doing the work and each week a report was made on one of these by the pupil particularly interested. Measuring standards were developed, that variously phrased the questions: "How does this kind of work make the world a better place to live in?" and "What training and characteristics are needed to do this work well?" Early in each class year the need of criteria of worth sent the class to the Bible, and they asked the teacher to find them suitable passages each week, which they most faithfully studied. A session of one of these classes began with prayer by a girl appointed by the chaplain. The story of Salome lead to a discussion of whether the influence of actresses and dancers was increasing. A girl who had been on the stage, and expected the next year to become a "movie actress," gave a resumé of the life of Mary Anderson. Then a most heated debate as to whether one would encourage one's little sister to go on the stage led to a decision that its temptations were more than a person could be sure of overcoming, a decision really unanimous for the girl who had arranged to go on the stage entered High School the next year bound for a training school for nurses. Indeed, one of the incidental results of these classes was that every single girl who had planned to go to work went to High School, despite family poverty, and three substituted a college preparatory course for a fashionable finishing school, because "the work that's most useful seems to need an awful lot of education." During the week this class had visited people at work, and had met weekly to make clothes for the Cuban boy deserted on the steps of the mission school whose teacher had been their example when they studied school teaching. At Christmas they dramatized for the school party the story of this youngster. (The rest of their weekly play meeting had little connection with their project.)

In putting in practice such a programme one's chief difficulty is the teachers. It takes training to conduct a project. But from the beginning some things are possible. By selecting for the most important

class the most intelligent and teachable person in the church one can begin with a single project class. The busiest business man in town can be made to see the task as worth his time, and worth frequent consultations with the Director, who thereby trains the teacher. And one can have semi-projects. There was once a middle-aged woman of the good housekeeper type who could never have developed the initiative to teach without a text-book. Her nine-year-old boys had the first year of the Junior Bible. Letters from missionaries on several fields were read in class and a Sunday school class of Dakota Indian boys was chosen. For them they made their Junior Bibles on Sundays, and a joke book and sweaters on Thursdays. One day the Director took the class suddenly. After the boy selected by the president had told the story, the Director asked "And why should you send the story of the sacrifice of Isaac to Dakota Indian boys?" Out of the babble that followed she finally disentangled: "Every week we have to find something about Indians that shows they need our story. Now I found about a father who beat his boy to death. Now when our Indian kids get to be fathers-

We have run over the books and courses and current practice and found chiefly a consciousness of need. We have outlined a programme which tries to suggest that even with our present ignorance we can do far better than we have done. But the attempt to outline a programme throws us back upon our problem. Before we can determine what to teach to Juniors we must be clear as to just what behavior and ideals should characterize a Junior child. We must be sure just where he finds it hard to be good. We must be able to say what most helps him to be conscious of his problems of conduct and to solve them as a Christian. And we do not know. We are undertaking to train children in Christian character and we have not the necessary information. Let us consecrate ourselves this year to getting that information. And let us so concentrate our efforts that we may have enough facts to make this year just one valid generalization. That will be possible if each one of us undertakes to send in to Dr. Hartshorne, at the Union School of Religion, schedules of what Junior children are doing every hour of a given week. Sample forms are found in the appendix of "Childhood and Character." And let us add ten lists of occasions when Junior children knew that it was hard for them to be good. Let us be very objective in our descriptions, and let us add to each the age, and sex, and circumstances of the child. We have undertaken to do God's work without knowing how. This year let us make a real beginning in the gathering of the information which is essential before we or anybody else can really tell what to teach to Juniors.

1. For instance:

Kirkpatrick, E. A., 1911, "The Individual in the Making," Houghton Mifflin.

Forbush, William Byron, 1915, "Child Study and Child Training," Chas. Scribners' Sons. 2. Particularly:

Coe, George Albert, 1900, "The Spiritual Life," N. Y., Eaton and Mains.

3. Hartshorne, Hugh, 1919, "Childhood and Character," Pilgrim Press. Article by Dr. Hartshorne Religious Education Magazine, Oct. 15, "Cooperative Study of the Religious: Life of Children," published under the name of Lester Bradner by the Religious Education Association, 1440 East 57th Street, Chicago, Ill.

Baldwin, Josephine, "The Junior Worker and His Work," Methodist Book Concern.

4. Handwork and Missions:

Wardle, Grace Addie, 1916, "Handwork in Religious Education," University of Chicago Press.

Littlefield, Milton S., 1908, "Handwork in the Sunday School," Sunday School Times Co.

Hutchins, William Norman, 1914, "Graded Social Service for the Sunday School," University of Chicago Press.

Beard, Frederica, "Graded Missionary Education in the Church School," The Griffith and Rowland Press.

Hutton, Jean Gertrude, 1917, "The Missionary Education of Juniors. Missionary Education Movement.

Myers, A. J. W., 1912, "Old Testament in the S. S.," Teachers' College.

- 4a. Published by Elwood G. Tewkesbury, S. S. Union, Shanghai, China.
- 5. Schools such as those of the Union School of Religion, Mrs. Herbert Hill (Fifth Av. Baptist); Mrs. Hamilton (Madison Av. Presbyterian); Mrs. Fahs (Moresmere, N. J.); Miss Ferris, (Montclare, N. J.); Miss Elsa Lusk (Spring St.); Mrs. Chapin (Emanuel Church, Hartford); Dr. Phelps (Centre Church, Hartford); Mr. John S. Wolf (Brick Church, Rochester, N. Y.), and those known to Dr. A. J. W. Myers, Miss Wilhemina Stooker, or Miss Baldwin.
- For such a comprehensive programme see the Canadian Standard Efficiency Manuals, or those gotten out (1920) by the Y.M.C.A. for Pioneers and Comrades.
- Kilpatrick, William H., 1918, "The Project Method," "Teachers' College Record," Vol. 19, Number 4.
- See Hartshorne (above, 3,) Chapter on Health, and the publications used by the New York City Undernourishment classes.
- Hoben, Allan, 1918, "The Church School of Citizenship," University of Chicago Press.

Dewey, Evelyn, "New Schools for Old," E. P. Dutton.

An article by Mrs. Hunter in the Religious Education Magazine, reprinted by the Association (see 3 for address).

Training for Christian Citizenship in Our Church Schools

HERBERT W. BLASHFIELD*

The Report of an Investigation

This paper is an attempt to bring together the best that is being done in training for Christian citizenship in our church schools. These efforts are very haphazard and unrelated. Few Directors of Religious Education and still fewer laymen have as yet any definite program or are able to place properly their efforts in a program. It is therefore very difficult to bring together any information on this subject which may be said truly to represent that which is actually being done. We can only gather the fragments and form our own conclusions as to what is of real value. While only a few schools have clearly defined plans, all seem to have the ideal in mind which they think will be realized through various forms of instruction and activities carried on by numerous societies and organizations.

The material in this paper is based upon some of thirty questionnaires which give data of what is actually being attempted in our better schools. In seeking information concerning this important work, a total of fiftyeight questionnaires were received, but only thirty contained information of value. In some cases, the directors who filled out the questionnaires seemed to be overwhelmed with the questions and frankly stated that they were unable to make any definite reply to many of them. There were very few who replied as though they really knew the path they are taking in their work. All directors seem to have the ideal of Christian citizenship in mind, but few, perhaps 10 per cent, can give a plan that can be followed by others. A summary of the ideals mentioned for such a plan is about as follows:

I. Hold up the ideals of Christian citizenship through instruction until the pupils have a desire to apply them for the good of others.

2. Help pupils to plan a program of activities in which the conduct and spirit of Christian citizenship will function for the welfare of all peoples; a program which will bring every member into a loyal and useful relationship to the needs of the whole world.

3. Organize the pupils for the purpose of carrying out these prin-

ciples in a democratic way.

4. See that all pupils participate in these activities and that there is

the fullest spirit of cooperation.

Those who have no plan claim that they do not have the time to get at it, or that there are too many organizations to have a single plan through which all can operate. Those who have a plan include the following organizations in the order named: Church-school groups, Boy Scouts, Young People's Societies, Organized Recreation, Com-*Mr. Blashfield is the Director of Religious Education at the Roseville Methodist Episcopal Church, New Jersey. munity Groups of Young People, and, to some extent, Girl Scouts, Camp Fire, Y. M. C. A., and Missionary Societies, Girl Reserves, Organized Industrial Groups, Boys' and Girls' Clubs, Boy Reserves,

Blue Bird Clubs, and Daily Vacation Bible Schools.

A plan in which the various groups are unified and affiliated is used in only about 33 per cent of our schools. The unification in most cases is brought about through the Educational Director working with a general committee, council or cabinet composed of (1) a special religious education committee, (2) the heads of school departments with chairmen of special work, (3) or the chairmen of different branches of the work, as boys' and girls' work, women's work, men's work, recreational work, etc. In one case the entire program is unified through the Director of Recreation, and in another through the service objective of the school.

As a basis of training in the new citizenship, the instruction rests mainly upon the Graded Sunday School Lessons, although several schools use the Boy Scout and Girl Scout instruction as a basis. Besides the Graded Lessons, the following studies were especially mentioned:

For Primary Children: "Jack of All Trades," "Our World Family." For Juniors: "Stories of Brotherhood," "Giovanni, A Boy of Italy," "Instruction on Community Life," "African Adventures."

For Intermediates: Boy Scout, Girl Scout, and Girl Reserve, instruction closely correlated with the Sunday School Lesson. "Heroes of the Faith," "Red, Yellow and Black," "Every Land" and missionary programs prepared by Sunday School Boards are also being used for this age.*

For Seniors: "Christian Life and Conduct," "Problems of Youth and Social Life," "The World A Field for Christian Service," and

"Comrades in Service" are also suggested.

For Young People: "The Bible and Social Living," "Who is My Neighbor," "Young Peoples's Problems as Interpreted by Jesus," "The Gospel of a Working World," "The Bible and Social Living," "Social Duties from a Christian Point of View," "The Church at Work in the World To-day," "World Facts and America's Responsibilities," "Christian Americanization," "The Social Teachings of Jesus Applied to Modern Problems," "Christianity, Democracy and Internationalism," "Christianity and World Democracy," and "The Christian Conquest of America."

There is a strong feeling that the teaching material does not count as much in the development of Christian citizenship as the persons who present the material. It is the character of the teaching that counts. It is important that there be personality behind that which is taught. Teaching material is presented to some extent by 35 per cent of the schools through the lecture method; 50 per cent of the schools let the young people do much of the talking; the same number of the schools use group discussion to a large extent; while 50 per cent use both large

*The material found in the Citizenship Training Program published by the National Y. M. C. A. has some very fine instruction and well outlined programs for use with boys 12 to 20 years of age.

and small groups—they emphasize the importance of the small group. About 60 per cent find some time during the week as well as on Sunday for the purpose of instruction. Summarizing this, we may say that the emphasis is in small group discussions in which the young people themselves take part, and which meet through the week as well as on Sunday.

The actual sentiments of citizenship in doing and living are given the opportunity of expression in 60 per cent of the schools. These sentiments are emphasized and developed to the following extent: in community life in 70 per cent of the schools, within the group in 60 per cent of the schools, in the world work in 42 per cent of the schools, and in the school and on the playground and in the national life, in 33 per cent of the schools. Community work likely receives the largest amount of attention because it is most talked of; it is the most spectacular; workers are least embarrassed; the need is more prominent, and the reward is apt to be of greater degree. We are too inclined to think of a good citizen as one who is philanthropic in the community rather than one who knows how to live well in his own group, and who has world relationships.

Opportunities of expressing the actual sentiments of citizenship in the community are such as: participation in social service work, assisting in mission Sunday schools and churches, making surveys, assisting the employment bureau, and in helping in community affairs on holidays. Some help to bring about local improvements, others have started a community library, while still others have shared in the responsibility of civic improvement and civic enterprises. Sentiments of citizenship are also easily expressed within the group. Generally the leader thinks of his own group first; it is nearest home. Citizenship within the group is expressed through self-government, and the initiating of new ideas, athletics, supervised play and team work in general activities. It is developed through worship, learning to respect the rights of others, and through obliterating all racial and social lines within the group. We become world citizens largely through missionary instruction which is a part of the program of every church. Foreign missions generally appeal to us because of their seemingly greater needs, and the peculiar people with which they deal. It is right for us to think that through foreign missions others are made like unto us, clean, intelligent and religious. While 42 per cent of the schools are giving expression to citizenship in the world through foreign missions, they seem to have no definite and concrete program through which they are attracting the interest and helpful initiative of the youth to the needs of the world. Since the nation receives the smaller amount of Christian citizenship thought and activity, we can not help but wonder if we are nationalistic enough in our thinkings and in our work. We are too often inclined to think that America has no needs, and that she is consecrated and set aside for the service of other people. In reality America needs the devotion, the loyalty and patriotism of

every Christian boy, girl, man and woman. We should all be brought into a closer touch with the great national issues and see that the Christian emphasis is felt at work in Washington. We need to educate more of the youth of to-day in a Christian national responsibility. Sentiments of citizenship in the nation are being expressed by our church schools as sharing in campaigns for the sale of Thrift Stamps, Government bonds, promotion of the Red Cross and helping the needy places

of America which are known as the Home Missionary Fields.

The expression of the actual sentiments of citizenship is related to the instructional material in very few cases. Fifty per cent of the schools did not feel as if there was any relationship, the rest answered very indefinitely, but, in general, all felt that instruction and activity should be definitely related. Such statements as the following were made: "Instruction material is given which will prompt activitythat will secure definite reaction." "As far as possible activities grow out of the instruction," "Instruction and activities go hand in hand because all good teaching is related to life problems," "Every good teacher seeks to relate the truth to some form of work." In all cases, the specific direction is given by the Educational Director. There is every indication that we should have activities connected with each lesson; some form of laboratory work which is only suggested and can be applied in some way in every church. The resulting activities should be recorded and followed up and made of permanent value to both the one who participates and for the one who receives the service.

Opportunity is given for training for citizenship in a democracy and by self-government within the various groups in 66 per cent of the schools. Of these, 20 per cent stated that only in the Senior Department was there entire self-government with the assistance of adult advisors or superintendents. In several instances, the Intermediates and Juniors share with the older officers in the planning and carrying out of the work. Twenty per cent emphasize class organization, and 42 per cent have both class and department self-government. Aside from the Sunday-school groups, the Boy Scout organization is first in the church school life in providing training for self-government. organization is followed by the Girl Scouts, Boys' and Girls' Clubs, and Recreation Groups in order named. There is evidence that the practice of democratic living is about as non-essential in the mind of our church school leaders as it was in the Jewish leaders of the Old Testament times, or else adolescence can not be trusted to promote its own welfare under adult leadership. It is no wonder that the Church is not developing Church men and women for active Christian democratic life when it does not foster the same spirit in its own activities.

The spirit of America in the past is manifest in our attempt to coöperate with other groups. Sixty-one per cent practically admit that they do not coöperate. Twenty-five per cent do their coöperating wholly through Boy Scout work. Other ways of coöperating mentioned are through Young People's Societies, through community ser-

vice, athletics, supervised play, club work, recreational groups, daily vacation Bible schools, and in community conferences of boys and girls. One leader of young people frankly states that the only training that is given in this line in his church is an occasional sermon from the pulpit, and another excused himself on the ground that no other church does any coöperating. Such reports show a pitiable state of religious coöperation, and speak despairingly of the function of the Church in

producing democratic life.

World citizenship and the establishment of a world organization as a basis for world peace is thought of in only a few schools. Over 50 per cent of the schools are trying in a feeble way to develop such an ideal, of which 33 per cent are using foreign-mission instruction and activity as a basis of their work. The ideal, however, is illustrated well by the following statement from one of the questionnaires: "In the use of missionary material, especially with our young people, we try to make use of such as will engender an attitude of sympathetic understanding and world friendship, and not that of superior patronage. In short, trying to hold up in all work the ideal of world friendship, and a community of interest." Another report gives the following: "The concept of a kingdom of God which is ethical as well as spiritual, outward as well as inward, involving the ethical brotherhood of man, based on the spiritual fatherhood of God, lies at the basis of world citizenship and world peace. In other words, world peace must rest on an organism, not on an organization. It is a matter of growth, education, ideation. Jesus provides the ethical ideas which alone can be the bond of union, and the basis of permanent and abiding peace. With Jesus, "Above all nation is humanity." If we can implant that concept in the minds of our growing youth so that it is effective and operative in practical life, we are laying the solid, broad foundation for enduring and universal peace among men of God's will." Other ways of developing world citizenship are through talks on Americanization, internationalism, broad patriotism, world ideals, and through a "League of Friendship" which has for its aim "To promote the spirit of friendship in the Church, in the community, and for people of every nation." Thus, it is important that we create a sympathetic understanding of all people, interest every youth in Christian world problems, definitely relate him to the missionary objective, and make him feel a responsibility in giving all men what he has been given in a Christian land. But in most churches this ideal has not become a working conviction with the resulting unified program of activity.

Definite results of training in citizenship are noted in 75 per cent of the schools. Sentiments of democracy have been expressed by individuals in both word and action. In some cases there has been a change from exclusiveness to inclusiveness, showing sentiments of class equality. There has been a new feeling of appreciation toward those who were once thought to be inferior, as the poorer classes and foreigners. This feeling has been shown through new desires to share with others the

blessings of life. New attitudes by individuals have been developed in many cases, as liberality toward persons of opposing views, more consideration of the rights of others, a desire to serve wherever needed, efforts made to have a clean life for the sake of others, and a change from aloofness to friendliness toward all others. In short, the great result has been to subordinate self to the needs of a larger group. To bring this about, several reported that the Boy Scout program had been the main factor in the work, which speaks well of scouting, but puts Christian training in church schools in a rather bad light. Groups have assumed new attitudes as shown by a new interest and a real joy in serving together. There is more readiness to assume responsibility for the younger people. Classes, once snobbish, are now supporting colored girls and girls of other races in school, that all might obtain an equal education. One group of Primary and Junior pupils has planned to have a joint meeting with some Italian children of the same age. The new group attitude results in all going to help meet the need of some less fortunate person or persons through some form of service work. Definite actions performed as a result of such a training have been noted as follows: A new interest in some form of community enterprise, a program of service activities has been worked. Home Missionary work has been started, as supporting a girl in a mountain school. Foreign Missionary work has developed, as giving scholarships to schools in Turkey. The most notable results are found where young people have voluntarily offered themselves to help in some form of world service. This is the supreme result of Christian training for world citizenship. To get definite results it seems to be necessary first to hold up the ideal through teaching; second, to illustrate it through participation in citizenship activities, and, third, to promote the first and second until there is initiative on the part of the pupils themselves to assist in the service of the Master for the needs of the world. But even if we do constantly hold up the ideal, and do illustrate it with practical activity, and do try to get the pupils where they will of their own initiative become the desired Christian citizens, in the final analysis results can not be obtained unless we have a personality behind the work, a personality who is a living example of the Christian concept and who is fired with the spirit of Iesus Christ to the extent that he is a Christian citizen, a world citizen in thought and conduct. Without the Christian personality behind our plan, all our ideals, machinery, curriculum, and activities are of little value. In an investigation of this kind is is difficult to determine the results of the truly democratic personalities who are putting the program across. There must be certain fundamental standards for us to follow and adopt. The following are suggestions:

(1) The ideal of Christian citizenship must be defined in terms of

the ideals of Iesus Christ and the principles of the Bible.

(2) Those who do the actual work in our church schools must measure up to this ideal as far as it may be possible to do so.

(3) Our plan for the training in Christian citizenship must include the essentials that are needed to develop Christian character.

(4) Only those organizations should be affiliated in our plan that

have as their objective the ideal toward which we work.

(5) There must be but one program or plan in each church under which all agencies to be used are unified and affiliated for the accomplishment of the desired end.

(6) Our instruction material must be very closely related to the Bible message which is the source and foundation of democratic

thought.

(7) The instruction material must suggest certain activities that

will most readily give experience leading toward the ideal.

(8) The activities that are to be used to demonstrate citizenship must be related equally in emphasis to all fields of service, from the group to the farthest point on the globe.

(9) All groups should grow into a democratic way of living through experience in self-government and self-initiation under the leadership of Christian workers who themselves are examples of the ideal.

(10) All groups should learn to cooperate with other groups in their work of establishing the ideal of universal cooperation and service leading toward the establishment of a world organization as the basis of world peace.

(11) Christian personality of the workers must count for more in our plan in the training for citizenship than organization, instruction,

or activities.

Such standards will assist in the promotion of a program in the training of citizenship, but some may think there is danger that it represents the social emphasis to such an extent that the spiritual side is overshadowed. Social Christianity can easily be brought about through instruction and expression, but the citizenship which is needed for the world today must be also based upon a spiritual Christianity brought about by our intimate relationships with the Divine, through our program of worship. The spiritual interpretation of life puts into citizenship the keystone of permanency and of true democracy. We need a personal experience due to vital and conscious union with God. The love of man cannot be complete in citizenship without the love of God, which results in a surrender of life in obedience to Divine will as set forth in Scripture and in the standards of Christian conduct. We do not desire a gushing, emotional religious experience with spectacular conversions, but sane and deep-seated religious enthusiasm which comes from a personal knowledge of the presence of God in our relationships as citizens of the world. This quality of citizenship comes through a gradual growth from early childhood. The church school is the only institution that can put this spiritual emphasis into citizenship. Those churches that are depending upon the public schools and other institutions to do this work are not measuring up to their responsibilities and opportunities. Christian citizenship, to be a stabilizing force leading toward world peace and a world Christian democracy, must have not only the social approach, but the spiritual as well, and must be developed in the school of the church, each department of which must be responsible for a certain type of the ideal. The lower departments must give our citizens a love of God, His Word, Temple, and Day. The Intermediate Group unites the youthful citizen to his church. The Senior Department pledges him to some form of Christian service as a life work, and the Young People's Group trains him and helps to adjust him to the active place he will take in the work of the world as a Christian citizen.

Sex Instruction

T. W. GALLOWAY, Ph.D.*

Religious educators owe it to their position of peculiar advantage to fit themselves to approach this task (of sex instruction) in a scientific spirit. Their concern rests, not primarily in the danger, through sex perversions, to our society and to ideal personality, although this is of great moment. It is rather in the fact that we are dealing with the most fundamental, pervasive, powerful, and moulding emotions in all life. Sex in human life is very much more a question of psychology than of biology; and much more a question of emotional than of intellectual psychology. Religious teachers have rightly insisted that religion also is very largely a matter of emotional culture; that it should be thought of even more as a matter of the "heart" than of the "head." While these facts connect sex and religion in education, it is necessary to remember that emotions, while complex, long neglected by scientists, and illy understood, are not supernatural nor lawless elements in personality. They are capable of being analyzed, modified, and educated.

For example, the Freudian psychologists have made clear to us how unwholesome internal sex emotions, attitudes, and behavior have been fixed in individuals through apparently commonplace relations and emotional experience in the home and elsewhere. Indeed, they claim that our whole mature approach to the sex-life of the child is so unscientific that, thereby, we normally and inevitably produce unsound, perverse, and pathological emotional stresses in personality which are much more serious than even the venereal diseases. Allowing as I think we must for over-emphasis, there are still two most hopeful results of the psycho-analytic studies of Freud and his followers: (1) that the emotional life is capable, even by way of its morbid states, of scientific analysis and detailed study, and (2) that these emotional states which are the springs of choice are highly and definitely modifiable.

The religious leader is greatly interested in the emotional parallelism

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This paper was read at the R. E. A. Convention in Pittsburgh; the first part developed the nature of the sex problem and its relation to religious education. Unfortunately the limitations of space, due to the paper shortage, permit the printing of only the second half.

between sex and religion because we must depend in part on the powerful motives and emotions of religion, themselves in part sublimations of sex motives, to aid the individual to deal wisely with his sex emotions and conduct. Rightly used the religious motive is of great value here; wrongly used, religion can be as harmfully and criminally employed against the growing child as any other misused social and emotional instrument. The psychology of repression, substitution, and sublimation of desires and satisfactions (which for reasons of space cannot be treated here) must be in the possession of one who would intelligently and constructively develop the full emotional religious life, with sex as an ally and not an enemy. We need to find how to get the constructive contributions of both religion and sex without their very numerous possible perversions.

The role of childhood and youth from the point of view of sex education. John Fiske and others have called our attention to the great significance of infancy, home, and parental care in the evolution of human society. There is still another factor in connection with the sex development of youth and the correlated social, esthetic and spiritual offshoots of it, which seems to furnish a peculiarly interesting educational opportunity.

Because of the fact that society is so completely a sex-organized relation, and the child's home is frankly and peculiarly so; and because the child's intellectual curiosity and his ability of at least partial understanding develop more rapidly than his own biological sex nature, we have a precocious stage of emotional and intellectual sex development, interest and opportunity; a period in which mental states are ahead of the physical. On one hand this stimulates to premature sex experiment and perversion, and is responsible for the power and volume of the stream of partial sex guesses and incitements which pass continuously and too vulgarly from older to younger children. Of course, this is complicated further by the more sophisticated vulgarities of older and often subnormal and degenerate people who mislead our children. So prevalent is this that the chances are very slight for boys and girls to come to maturity without these perverse interpretations of sex marring their lives.

The other side, less consciously appreciated, is this: This precocious interest — both intellectual and emotional — furnishes the very best possible opportunity to anticipate each actual need coming with the gradual onset of sex. It enables us to give emotional motives and intellectual appreciations in advance of the appetite both in time and quality and thus, continually and pedagogically, to establish attitudes which will preempt the ground and fortify ahead of the need. It furnishes the very machinery for substitution of higher for lower sex motives, and for refining the ideals and attitudes toward sex satisfactions. It is essentially an ideal opportunity for prophylactic and tonic treatment calculated to give constructive immunity through mastery. It contributes the very essence of our opportunity to bring the best social discoveries as incentives to individual guidance by such sa isfying and con-

vincing forward sight as will remove through control or repression its morbid tensions. It furnishes the one hope of a really democratic

transfer of social experience and ideals.

The Sex Education Movement. Those who have followed the movement for sex education know that up to very recent times, except for much sporadic individual writing and speaking, only three fields have been cultivated with any degree of system. These are: (1) the students of college and university grade, originally largely through the influence of the two Christian Associations; (2) some high schools through the instrumentality of teachers of biology or kindred subjects. Latterly this work in high schools is being forstered by the United States Public Health Service and by State Boards of Health, largely in a campaign to limit venereal diseases and prostitution. This is being made more constructive by positive emphasis on health, physical fitness and in some degree on moral ideals; and (3) emergency educational work for the American soldiers during the war. These three steps have all been taken because these were the lines of least resistance and most immediate promise.

In very large degree this work has been temporary, exotic and superficial; and has been so recognized by those engaged in it. It has been done chiefly by outside lecturers who have tried, in occasional visits, to give the information, interpretation, and inspiration which must be joined in such work. In only a few institutions has it been taken over and consistently developed as an integral part of their programs.

Furthermore, when the colleges come, as they must, to take care of this work from the inside, this will help only a small part of our population; and this instruction comes too late in life to do more than aid in re-orienting the life to the problem. Its chief value looks toward the later service of the young people as parents and leaders. Similarly, even in the high schools, it must be remembered that not more than fifteen per cent of the young people of high-school age are in high school. This age, furthermore, is one of peculiarly strong sex activity and sex temptations, which coupled with poor or vicious information makes it extremely difficult for the boy to come through safely. Only ideals and attitudes formed before this period can effectively satisfy him and guide him during its stresses.

No one, therefore, who analyses the whole situation with thoroughness, and with a bias toward education, can escape the conclusion that the crucial educational work must be done before the strong sex-urges and opportunities of the high-school period. Of course all our social efforts to help the boys and girls must be continued and even redoubled through this whole high-school and college period; but the effectiveness of even these efforts will be determined very largely by the prophylactic attitudes already gained before that time. It is essentially a pre-high

school problem.

Evidently this is an all-community task. The brains and the spirit, the science and the idealism, of each community must give itself to the

task of preparing and coördinating every agency so that it will make its proper contribution soundly, intelligently, elastically, pedagogically toward these right emotional states, ideas, attitudes and behavior. This involves the preparation of parents, homes, kindergartens, grade schools, Sunday schools and churches, all workers in organizations for boys and girls, lodges, physicians, women's clubs,—indeed all groups concerned with children—to make their proper contribution, whether of information or of attitude,—in the most upbuilding and least provocative fashion, and coördinating these instrumentalities as to their

ideas and objectives.

Material Health and Efficiency and Moral Ideals. There is no question that the fight being organized by scientific medical men against the venereal diseases is to be pushed with splendid energy. This is to be coupled with inspiring pleas for health of body and mind for the sake of efficiency. In spots there will be emphasis upon the social, moral, emotional and character side of the matter. The movement will succeed within its limits. But it would be a most humiliating thing to all Christian idealists if such a movement should be allowed to deteriorate into a mere campaign for material health and efficiency. It is the privilege of the Church of the next twenty years to determine whether this shall really be a characterful movement, informed with religious objectives. This cannot be done by merely pious well-wishers and moralizers in the Church or out. It can only be done when the Christian minister and teacher shall have a mastery of the biological, psychological, pedagogical, and sociological facts of sex and their interpretations, as a background of his equipment for normal, moral and religious education of youth; and, equally, when our scientific physicians shall really assimilate and apply the moral and social implications of their science. These two groups of human workers can, by a full synthesis of their magnified fields and a full use of all social agencies, guide humanity in adequate sex education. Neither science alone nor the idealism of evangelical religion alone can possibly solve the problem.

The consequent duty resting on professional schools. A busy physician or a busy minister cannot pick up his necessary equipment for this task, merely as an incident in the day's work. The too obvious shortcomings of both are due largely to faults in the professional schools. For example, when he leaves the medical school the ordinary physician has not merely not been specially fitted to use his unique opportunity to present the big human aspects of sex to youth, but, ordinarily, he is made particularly unfit to do so by the very manner and matter of the instruction he has received. For the most part he has been instructed only in the anatomy, physiology and pathology of the subject and with a coarse levity and ignorance about the whole biology and psychology of it that is an absolute disgrace to science and well nigh destroys his

rightful position of social service and leadership.

In an exactly analogous way, and perhaps in even greater degree, the young minister goes to his peculiarly strategic position entirely unfit to

make his spiritual and ideal aspirations on this subject effective in the practical training of the young people of his church and community. His training school selects the subjects of his course and gives the bias and sense of values which will largely determine his emphasis in community leadership, but I can think of whole departments of instruction common to Theological Seminaries which for fundamental Christian ends could better be omitted than those which would fit the minister for leadership in the right education of the two great native impulses of greed and sex in young people. These two impulses present the greatest barriers both to democracy and Christianity.

Sex Problems which should have consideration in seminary courses. In conclusion may I merely mention, with no discussion, some of the more acute questions with the general significance of which the modern minister must be familiar if he is to be a moral and religious leader. These questions only illustrate the field. They by no means exhaust it. In proposing them there is no purpose to imply that anyone now has

complete or final answers to them.

1. The biological place of appetites in life as a basis for understanding their relation to morals. The normal instincts and impulses connected with these. The place of pleasure and satisfactions in these organic adaptations. The effects of human consciousness, memory and

imagination upon sex and other appetites.

2. The main steps in the normal biological development of sex in the boy and girl. Some of the more frequent and limiting congenital abnormalities of physical sex development. The ages at which the phases of physical sex development show their influence upon the emotional and desire life of the child; and the different normal and abnormal forms which these emotional aspects take at different periods,—as auto-eroticism, homo-sexuality, hetero-sexuality. The practical bearing of these upon all instruction of youth.

3. The modification which our highly artificial, mature social organization and conventions, customs and taboos, work in these natural emotional states. Particularly how the home life and connections influence the inner sex life of the child, through the unconscious images and complexes that are built up. The perversions of juvenile

sex life and thought; their causes, prevention and remedy.

4. The natural,—and the artificial,—connections between the sex impulses and the other desirable and undesirable impulses of life.

5. The normal goal that we should consciously strive for in the sex development of the youth at the principal periods of his life. That is, what should be accomplished in the way of information and in emotional attitude before the child starts to school? In the pre-adolescent age? Early adolescent age? etc.

6. What types of knowledge are most serviceable to the child in respect to sex? Relative value of knowledge and other educative factors in influencing sex growth and sex choices. Kind of motives more favorable for use at the various stages of personal development in

securing convincing and satisfying control and guidance of the sex impulses for constructive service to personality,—rather than the too probable, but unnecessary, opposites of *uncontrol* on the one hand, or

grudging and unsatisfied repression on the other.

7. The necessary changes in our method as youth progresses, in developing and emphasizing these motives that secure control. That is, how, in respect to method can we best get even the appropriate motives into healthy operation in youth at different ages, and of different temperament? When repression is necessary, how can we secure repression of desires into unconsciousness in such a way as to injure personality least? How may we best substitute other motives and interests for those of sex? What limitations are there on this process? How can we best sublimate the sex desires and satisfactions?

8. How can we make most healthful use of the social and moral standard which the race has found pragmatic and has adopted, in such a way as to help the youth without hurtful repressions? In other words, how can we transfer our racial experience and thought so democratically and convincingly that the youth will build up within himself a personal mechanism that knows, desires, has the habit of, and is satisfied with, sound behavior, rather than obey an ancient morality autocratically and externally insisted upon? Is it a concern of the Church to secure such internal, vital morality rather than obedience to conventions, regulations, commandments, and taboos? How can we really put its machinery back of such improved methods?

9. In this task of giving our boys and girls a fair chance with their sex development—not merely in conduct but in internal greatness—what can we do for the monogamous home, to make it more effective and comfortable and educative psychologically,—as it is satisfying biologically? Is the future of the home assured? On what grounds is it failing? Is it the best possible social solution of the sex relation? If so, on what grounds? Is it not necessary to make these grounds even more effective? Is it not both possible and morally incumbent upon us to provide saner preparatory education for both boys and girls in the

interest of better homes?

10. What are the fundamental grounds for a single standard of sex morals? Is definite education for this a Church concern? What are the most effective motives to use at the various stages of a boy's life to develop a permanently right attitude on this question? How best can the sex development and satisfaction of those men and women who never marry be met? Have we no general social obligation for such people?

11. What is the role of the literature of life,—biography, fiction, poetry, etc.,—in establishing right ideals and attitudes with respect to sex? Do the solution and application of this question belong to the

schools alone?

12. What are the moral and religious springs in character most closely connected with sex development? What positive use of the sex

nature and impulses can effectively be made to advance morals and religion at the various periods? Conversely, what moral and religious incentives can be used to advantage and how, at the different ages, to guide and refine sex desires, attitudes, and ideals without unwholesome reaction either to sex choices or to the religious nature?

13. What part ought we expect the Church and its Sunday schools to take in organizing and guiding intelligently children and youth in respect to sex attitudes and behavior? What are their best approaches to the subject? What topics can they best use? What can the Church and Sunday schools do to prepare present parents to do for their own children what parents alone can do?

14. If communities should move to take care of sex education, what

dart should ministers and churches take in the movement?

Conclusion. Please do not make the conventional reaction to these topics by saying: "Sound conversion and spiritual new birth," or "Obedience to God and his Laws," or "Belief in Christ," or "Preaching the Gospel," or a "Spirit-filled life" will solve the problems of sex. These favorite generalizations beg the whole question and get us nowhere. In the superficial way in which many religious quacks have been using them, they are sleight-of-heart efforts to get something for nothing. Those accepting them thus give little evidence of having solved the essential problems back of sex or of any other powerful impulse. If used in a fundamental and vital way these great expressions do include all the problems raised in the preceding paper, not to be sure as solutions, but merely in the sense that the whole includes the part. We know even less of the great moral and spiritual sweep included in them than we do of sex.

The pedagogy and sound use of the sex impulses and sex surroundings are a part of this moral and religious objective. Only sound training of ideas, desires, emotions, attitudes and ideals in respect to sex as a part of the total religious relation can make them mutually supportive. Unless the seminaries can make in their course of instruction a synthesis of science and religion for the benefit of the ministers, and, furthermore, can give an abiding feeling that such a synthesis is important in every phase of modern moral and religious advance, the individual minister has little chance to acquire this necessary and saving equpment in his active service.

DETROIT SCHOOL OF RELIGION

The program of the Detroit School of Religion is particularly interesting because it indicates a unique type of organization. The Detroit School of Religion is a part of the organization known as the Detroit Institute of Technology conducted in the Y. M. C. A. This particular school is being conducted by the Department of Religious Education of the Detroit Council of Churches with the coöperation of the Y. M. C. A. and the Y. W. C. A.; the Council of Churches through this department conducts the work of the Wayne County Sunday School

Association, employing a superintendent and promoting religious education through the city and county. The Detroit Institute of Technology employs the Dean of the School of Religion, Prof. Charles M. Sharpe. Mr. Edward R. Bartlett is the superintendent of religious education for the county.

Foreign Missions in the New Day

ROBERT A. HUME, D.D.*

As there is a new day for education, philanthropy, diplomacy, commerce, democracy and other expressions of the social order, so there is a new day for and through Foreign Missions. In truth Foreign Missions have long been the morning star of this new day, because they have been foremost in appreciating the solidarity of mankind and the responsibility of those who deem themselves spiritually favored to share their privileges with those who appear less favored. The new and correct term for the old phrase "Foreign Missions" is "Christian Internationalism." And Foreign Missions will have achieved their aim when the adjective "Foreign" shall fall into disuse, and the phrase "International Christian Brotherhood" shall displace even the word "Missions." However, temporarily using the fine old term, it has been mainly Foreign Missions which have held aloft before a narrow-minded or indifferent Church the true significance of God's fatherhood for every man and every nation, and its necessary corollary, the responsibility of Christians to share with non-Christian brothers what our Common Father has given to Christians and desires to give to others through them.

In this new day some missionaries are giving to Christian propaganda and to the Church a simpler Christian message than formerly. Once it was thought necessary to teach a comparatively full system of theology, and specially those interpretations of Christian doctrines which have been in vogue in Christendom. In the new day the current psychology, sociology and pedagogy of religious education in the West are confirming the teaching of missionary experience that the Christian glad news is practically summed up in the message that in spirit our Father-God is like the Lord Jesus Christ and therefore is a Christian God and a missionary God; that He thinks, feels, sorrows and rejoices as the Lord Jesus does; that He tries spiritually to help every human child; and that under the influence of Christ and the guidance of the Holy Spirit Christian thinking and life are to be naturalized, not westernized, in every non-Christian land.

In the new day the missionary will emphasize that Christ's supremest gift is consciousness of the indwelling Holy Spirit in the heart of every child of God as his constant teacher and guide, and that as many

*American Marathai Mission, at Ahmednagar, India, since 1874; decorated by Queen Victoria for public services in India; author of "Missions From the Modern Point of View."

as are led by this Spirit of God are enabled to live as God's sons. Therefore, while in the new day the foreign missionary gladly uses the Bible as the inspiring record of what God taught the leaders of the Jewish people and the earliest Christian Church, yet the missionary teaches that it is the testimony of God's Spirit made through the New Testament and through all God's teachers, past, present and future, which is

the test and evidence of spiritual verity.

But in this new day there is no limiting of responsibility for missionary service to a few individuals who go abroad. This responsibility rests equally on the whole Church and on every member of it. Present-day religious education should emphasize Paul's teaching that God's purpose is that now unto all in Heaven and on earth should be made known through the whole Church the manifold wisdom of God. It is not dealing fairly by the Christian brotherhood to imagine that a Christian who goes to Asia has a duty, a responsibility, a privilege which does not equally apply to every Christian in America. Our God wants team-work from every child.

Always there has been the need of making plain who our God is, how He thinks, sorrows, rejoices, acts. Yet this all-important truth has not been as helpfully made real to the intellects and hearts of men as it needs to be made. Foreign Missions have an especial need and a special opportunity for promoting a simple, plain, vitalizing teaching and experience of God. By words and by life it must be simply and

plainly taught what it is to be a Christian.

In this new day the missionary spirit, missionary experience and sociology are clarifying the basal Christian principle that because our Father has placed His children in communities and nations He works for Society, and, therefore, that bettering the social order in every way is as necessary as bettering the individual; and is necessary even for

improving the individual.

One serious omission in missionary policy in the old day was not equipping the outgoing missionary with considerable information about the history, the characteristics, the religion, the assumptions, the customs of the people to whom he was going. In the new day, before a missionary goes abroad he receives some teaching on these subjects, and during every furlough he is expected to take additional instruction at training schools equipped to impart detailed and scientific training for better service when he returns to his field. From such training and from experience on the field a prudent missionary learns somewhat to appreciate that what may be good for mature Christians in Western countries may not be equally good for non-Christians or Christians in other lands. Also, in the new day western denominationalism receives slight emphasis, and does even harm on a mission field, while co-operation is essential to the Christian cause, and even organic union is widely desired.

Always educating the young, and utilizing the great latent capacities of women have received considerable attention in missions. In

the new day, such activity is to be carried on through more scientific accord with advanced educational principles.

In the new day the reflex helpfulness of the missionary movement on the home church and on the missionary is more and more recognized. Without the missionary spirit and missionary activity, neither the home church nor the missionary can develop the international mind or the international heart. In this new day it is common for an individual church to print on its weekly calendar for worship and service the name of at least one representative working in a distant land. How broadening for information, for sympathy, for effort, for old and young, to have such an item in the pew and in the home! Without living relations to different parts of the world one cannot become a world-Christian.

Unquestionably improved methods are essential for larger results in the foreign field as in the home field. But the working power of every effort at home or abroad depends on the impulsive force behind it. Without great impulsive spiritual force the missionary effort would never have become what it is. Somewhat contracted though its theology has been, the missionary effort has perhaps been the greatest achievement of the Christian Church. It has practically appreciated some of the chief needs of brother-men. It has developed Christian heroism. It has promoted self-sacrifice. The needs of men are no less than before. Their appeal will still develop heroism. But increasing appreciation of what our common Father is doing for every member of his entire family, and that His heart of love can never cease to yearn for every one until He finds it, is an added impulsive force to international Christian brotherhood in this new day. The growing consciousness that Christian peoples themselves need fraternal relations with non-Christian peoples, in order that together they may become worthier children of the universal Father, is an added impulsive force for international brotherhood. The growing custom of using the Lord's Prayer is a help to larger life. Those who frequently repeat that prayer will more and more realize that its very first petition is the missionary prayer, "Thy kingdom come, Thy will be done in earth"; that he who says those words does not sincerely express them unless he truly determines to do his whole part for missions; that if unconsciously he does not intend so to do his full part, he is formally saying good words without meaning them; that if he does not intend to do his full part for missions, yet says those words, he is a hypocrite; and if he does not wish to be a formalist or a hypocrite, he must amend the Lord's Prayer by omitting its first petition, and use only its last part for his own benefit.

The paper by President Bruce R. Taylor, of Queen's University, read at the Pittsburgh convention, on "Religion in the New Day" is published in "The Biblical World" for September.

New Developments in Religious Education

HENRY F. COPE*

Developments are but steps of evolution. New processes grow out of preceding experience. Nevertheless that which develops is development.

The developments which are significant may all be grouped under a few distinct heads. First, the development of social purpose. This is revolutionary, as compared with old purposes, especially in its effect on processes. It is social purpose that has made us discontent with old curricula. It has turned our eyes to lives rather than to learning, to groups rather than to individuals, to an ultimate society rather than to any present institution. It accounts for the fact that the statistical superintendent who is more concerned with reports than with righteousness, and the biblical-drill teacher who is more concerned with serrated facts than with social forces cannot see what in the world religious education is all about. It has marked a definite line between the old school of mechanical efficiencies and the new with its simple but most difficult purpose, to give every child a developing, democratic experience of life in a religious society. True we are but at the beginnings of such a program; we must disappoint our mechanically-minded friends by confessing that its curriculum cannot be yet cast in brass.

The effects of this development in theory and purpose we are only just beginning to realize. Its importance is due not only to its effect on methods but to the fact that it is an essential part of our changing concepts of religion. For are we now coming to think of religion, not as something to be acquired through Bible study, nor through some other special means designed by the church, but as actually consisting in an enlarging social experience and as constantly enriching it and being enriched by it? That makes religious education not so much a mechanism for making a person religious but rather an expression or form of a religious experience. It is not a method of telling us things about religion; it is rather the systematization and direction of experience in a religious way of life and particularly as a way of the social life. But the important matter is to see how this affects our practice in religious education. It immediately confronts us with a problem, perhaps the most important of all our problems at this hour, one that might be stated something like this: How may we guide children in organizing their social life so that it shall be a progressive experience of life in a religious society? Surely it is not necessary to point out how this involves discarding very much of our carefully elaborated paraphernalia and writing "Inadequate" on all our mechanisms. We are now making instruction only a part of the larger task of guidance; we are now seeking to enlist all the active powers, instead of those only

^{*}A paper read at the Conference on Religious Education at the University of Wisconsin, January 20, 920.

of memory or of intellect; we are concerned with and seek to use every relationship of life as well as those which may exist with a particular church or other group; we are concerned with the entire program of a life as well as with a mere sliver of time on Sundays, and concerned with the lives of all as there grows up a common social life through love.

But a desire to emphasize practical aspects compels one to turn to particulars and to indicate some current special developments which grow out of this large forward step in purpose and this growing ideal. We have, first, a number of practical attempts to enlarge the program of religious education so as to embrace more of the child's life. The attempts have taken two forms which have so far run parallel but are now merging and becoming complementary one to the other. They are: the extension of instruction through the week, on one side, and, on the other, various plans to organize and direct the child's general life of play and free activities.

Week-day instruction is almost becoming a common-place. Community after community is taking it up. Not a day passes but that the office of the Religious Education Association* is called on to send directions and counsel to groups organizing week-day schools of religion. The greater part of this work is being undertaken with educational seriousness. The prime movers are not pastors alone; school principals and other educators are equally interested. We have a variety of plans: The Gary scheme, dove-tailed into the school's daily program, the pre-school plan, after-school plan, half-day plan, Saturday morning plan, etc. All are independent of the power and authority of the public schools; none of them contemplate introducing the study of religion in the schools.

Recognition of inadequacy of older plans in light of the social needs of our critical times. Developments do not stop with the establishment of week-day schedules of instruction; the next step is that of unifying children's total community experience in religious terms, thus making instruction only part of the general organization of experience. Leaders now are being sought who can do this work, who can bring about them capable directors of play, who can lead children to organize their activities in social directions, who can see that the free and leisure hours

offer us our largest and richest opportunities for training.

The next step grows naturally out of this one; if the child's religious life is to be as broad as his whole life it must be as broad as his social experience; it cannot be partitioned off in sectarian groups any more than it can be segregated into a single day. The week-day school becomes just what the public school is, a community experience. There are many reasons for this: the practical ones of economy of plants, equipment and staff, the futility of duplicating week-day schools of religion is as evident as the futility of duplicating public schools; the pressure of public opinion which is likely to be unwilling to think of

^{*}Between March first and November first, the office of the R. E. A. sent out over 75,000 pieces of printed matter on week-day instruction.

so significant a matter in sectarian forms; the simple consideration that there is no difference between the instruction that one group would give as over against that in another. But back of it all is the great principle that religious training must be a real social experience in a real society and not in a segment of society. Training for life in a spiritual democracy comes only by democratic training. The taught will not be democratic until teacher and teaching institution practice democracy. Democracy will not experience religion until religion experiences democracy.

It needs no particular prophetic powers to foresee the community school of religion for all the children, adequately housed, professionally staffed and as normal, respectable and definitely recognized as being as essential as the public school. That development means, I calmly believe, the passing of the old Sunday school, relieving that day of formal religious instruction, devoting it to a richer social life in the family and also in the church through worship. Some churches have begun to work on this plan, abandoning classes and giving the time to social experiences for larger groups, especially the high social experience of worship.

It must be noted that we speak of developments and not of a system perfected in the minds of a directing group and imposed on communities. Here is the healthy symptom: there is a decided tendency to reject fully articulated systems and to try out experiments, to work out their own plans, to do only those things which become evidently wise and necessary. There is promise of greater permanence that way.

There are two evidences of this tendency: First, the inquiries coming into the office of the R. E. A. for directors of religious education today are most likely to emphasize this broader program, to ask regarding abilities to organize groups socially, to care for week-day work and, particularly, to train in worship. Second, there have been quite recently a number of inquiries for community directors, men who can become general superintendents for a definite area, as a city, a ward of a city or a county or a particular community.

Conditions of Week-Day Work

JAMES V. THOMPSON.*

As a result of experimentation covering a period of about five years, certain guide lines have been established and certain principles have been brought to light.

I. Some one person must make the start. Generally this may be the pastor of a local church. An approach is usually made to the pastors of other churches in the community, looking toward a development of the project on a community basis. These men, having once

^{*}Secretary for Young People's Work of the Methodist Board of Sunday Schools.

determined on the line of action, should secure the cooperation of influential laymen, develop a council or board of religious education,

corresponding in function to the board of public education.

II. A period of publicity is necessary in order that the parents may be thoroughly informed as to just what is the significance of the movement. This period of education ought to crystallize in a definite movement on the part of the community leading to the enrollment of pupils in the proposed schools.

III. It is clearly the province of the council or board of religious education to meet with the board of public education for a frank discussion of the proposition and for a definite arrangement of time schedule. The board also should arrange for a meeting place for the

school, for its equipment, and for the teaching force.

IV. The principal of religious education for the community corresponds in his duties to the principal of the public schools—selection of lesson material, securing of the actual teaching force, the organiza-

tion of the school.

V. In many instances, it has been found advisable to begin with the pupils of two or three of the lower grades in the public schools. In other instances, pupils of the first eight grades are involved. At the present time, comparatively few communities have attempted to provide for the grades and the high schools the first year. In the majority of cases, the approach to the public school has been on the basis of securing the pupils for two hours per week on different days.

VI. The budget for this work is generally provided by public subscription. In many instances, however, the constituent churches have included a proportionate share of this budget in their own church budget. In some instances, pupils are required to pay a nominal sum for the work of this school. In other instances some leading men of the churches in the community have underwritten the proposition until it should have had time to justify itself in the public mind in order to insure the success of popular subscription.

VII. In most instances, an annual exhibit of the work of the

pupils in the school is held.

VIII. Teachers for the work of week-day religious instruction must be as thoroughly trained and highly qualified as teachers for any other kind of educational work. In addition to this, they must be possessed of a vital Christian experience.

IX. The Board of your denomination in charge of Religious Education will assist local churches and communities desirous of estab-

lishing schools of week-day religious instruction.

Week Day Church School in Dayton

MILES H. KRUMBINE*

We began the day with a period of Bible Study which lasted one hour, from 8:30 to 9:30. Then came our period of Memory Work, which lasted fifteen minutes. The Recreation Period followed, lasting ten minutes. Next we had our Morning Worship, lasting twenty-five minutes, and, immediately following, a period for the study of hymns, lasting fifteen minutes. Mission Study occupied the next thirty minutes. The last twenty-five minutes were devoted to miscellaneous study, differing in all the grades.

Our school had an enrollment of one hundred forty-seven and continued for four weeks, daily except Saturday and Sunday. Seventy-five children came every day. One of our largest classes was the High School class. The average attendance throughout the classes

ranged from 91 to 97 per cent of the enrollment.

We made a great deal of dramatization of Bible stories, following the general points outlined in Miss Miller's splendid book. This was

perhaps the most successful thing we did.

We also developed a series of composite prayers which was rather successful. One of the outstanding achievements of the school was the response to the invitations of individuals in the higher classes to lead in prayer at our assemblies. Some of the prayers were gems of spiritual devotion, and were entirely untutored prayers.

We added also a course in Harold Hunting's book, "The Story of Our Bible." This course we carried through the fifth, sixth, and sev-

enth grades. It is proving very successful.

The entire project demonstrated to us and to our community that Religious Education undertaken seriously can be made as interesting as anything else in the life of a youngster. Our project was by all means the most enthusiastic project that I have ever had anything to do with. We are planning to enlarge the school next year and feel sure that we will meet with a more ready response even than this year.

The New York Board of Education has offered to release its pupils for an hour for religious instruction. The Jewish and Catholic churches are ready to take advantage of the offer, but the Protestant churches are asking for an extension of time because they have no program ready. This situation is typical of conditions all over the country. The opportunity to give our children a worthwhile religious education is knocking at the door. We must be prepared to use it to the best advantage.—Sidney A. Weston in "The Church School."

^{*}The pastor of the First Lutheran Church, Dayton, Ohio, who conducted this successful school last summer, sent this informal report without thought of its publication.

Church School Losses

The Department of Religious Education of the Protestant Episcopal Church conducted three conferences on "Why Have We Lost Church Sunday School Pupils?" The following causes were assigned: "Shifting of attention to other matters caused by the exigencies of the war; the epidemic of 1918-19; inaccuracy of statistics; indifference to the importance of Religious Education; movements of population not followed up." On the contributory cause of "want of proper leadership and effort in the conduct of Church Schools," the following statement was prepared and adopted by the conference held in Chicago.

"Returns from questionnaires asking for causes of the decrease in Church School membership reveal the following: 'Want of interested and intelligent leadership on the part of men, vestrymen, clergy, bishops

and Diocesan Boards of Education.'

"The child in the School compares the Church School Service, Church School Lesson, method of teaching, teacher (trained or untrained) with his Public School teacher and public school work. He knows the Rector and vestry are responsible. He values religion and judges its *vitalness* by the attitude of the Rector and vestry, their interest, whether they know, care and see that the Church School work is well done. If the work is not vital he attends as long as he must but as soon as it becomes optional he ceases to come and is through with the Church, therefore a cause for a large decrease in membership.

"The men and women of a parish, if interested at all, are interested in what the Rector is vitally interested in. They largely accept, as does the child, the Rector's valuation of the relative importance of

the various parts of the Church's work.

"There is still enough loyalty on the part of most of the people to the Church to do that which they feel is their minimum responsibility.

"They, people and vestry, sense what their clergy feel is vital. If the Rector feels that the best Church School possible is vital to the Church, he is generally able to lead and in most cases find and train teachers.

"The clergy reply: 'We are handicapped. The Seminary gave us no real training, theoretical or practical, for this work.' The clergy then look to the Bishop—does the Bishop feel this work is vital? Does the Bishop keep in close touch with the Church School conditions in th Diocese? Are the appointments for Diocesan Committees merely perfunctory; does the Bishop see to it that the Diocesan Board of Religious Education really functions?

"The clergy very quickly sense and feel just how vital the Bishop considers the Church School, its work and other religious educational work. They unconsciously and consciously govern themselves by his standard. The war has shown us the value and power of intelligent trained leadership and that invariably men, women and children will

enthusiastically follow that leadership."

Introducing Teacher Training-A Plan that Worked

SARAH ELIZABETH BUNDY*

Short cuts to education always appeal to the lazy and should rarely be encouraged; religious educators have quite properly crusaded against short-term unscholarly teacher-training classes. But with all the agitation for trained leadership, as yet only a very small number of churches have instituted such courses as a prerequisite for teaching. Let us speed the day when this shall be an established fact, and when continuation classes for workers already in service shall likewise be an accepted part of their schedule.

Nevertheless, ideals develop progressively, not at a single leap. The prerequisite of forty weeks' study in a school formerly allowing anyone to teach, might easily banish the entire force. Surely more hope for future years lies in a group of teachers brought to the conclusion of a course in an Oliver Twist frame of mind than a dwindling gathering whose loyal few have "stuck it out to the bitter end" and then breathed

their sighs of relief that it was over at last.

A four-weeks' course conducted in Southern California this spring attained its culmination before the desire for more had been satisfied. It gathered a group of teachers in four neighboring schools within a radius of a dozen miles. Meetings were held in the churches in turn, a supper preceding the class hour each week. The macadam boulevards connecting the towns made the evening drive of the visiting groups far from a hardship, but their seriousness of purpose was demonstrated by the presence of the largest number on the one stormy night of the series.

A typewritten outline of this "How" Course was distributed to each student and the majority procured the First Year Pilgrim Training Course, upon which all references were based. Though only a small section of the text was covered in the course, the purchase of the book insures its further reading on the part of those who want to get their dollar's worth!

The phraseology of the outline involved viewing church-school teaching as a journey in life and included the following topics:

LESSON I—Packing for the Trip. The Teacher's Preparation. Introductory Discussion.

LESSON II—Modes of Transportation. Methods of Teaching. References—Part 3, Chapter 8; Part 2, Chapters 2, 7, 8,

LESSON III—Considering the Time Table. Definite Schedule for the Lesson Period. References—Part 2, Chapters 5, 3.

LESSON IV—Reaching the Destination. Carrying over into Life. References—Part 2, Chapter 10; Part 1, Chapters 9, 10.

One or two special topics were assigned as, for example, a brief

"Miss Bundy is the Director of Religious Education for the Southern California Congregational
Conference.

review of the plan for graded social service in vogue in the Union School of Religion.

The group averaged an attendance of sixty-five, but in spite of its size the discussion method was pursued, and spirited interchange of views characterized the sessions. The personnel of membership varied from youthful teachers in a country parish to elderly university professors, but all acknowledged the value of comparing notes and testing their methods by recognized standards.

RELIGIOUS EDUCATION AT BOSTON UNIVERSITY

Professor Athearn reports 228 college graduates in the course in Religious Education, and 207 under-graduates who are majoring in this field for their baccalaureate degrees; the total enrollment for the year showing an increase of 100% under-graduates and 200% graduate students.

CHURCH NORMAL SCHOOLS

The General Board of Religious Education of the Episcopal Church announces plans for church normal schools in all large cities. New York, Baltimore, Cleveland, Detroit, Chicago, and New Haven are among the cities that are following the plan.

The new plan is "to unify church instruction of children through the centralized leadership of expert teachers." The Christian Nurture Course is the basis of instruction for the thirteen years of childhood from the ages of four to seventeen.

The plan provides in each city a salaried faculty of at least thirteen members, one member for each of the Christian Nurture Courses. Each faculty member is not only a trained conference leader but is also expected to teach his course in a well-organized Sunday school each Sunday.

RECENT APPOINTMENTS

The following persons have been appointed Professors of Religious Education at the institutions named: John E. Bentley, Iliff School of Theology, Denver; Robert L. Calhoun, Instructor, Yale Divinity School; F. E. Billington, Texas University, Fort Worth; Harry Monroe, Spokane University; C. F. Cheverton, California School of Christianity, Los Angeles; David P. Ray, Shurtleff College.

Rev. Cecil D. Smith has become Director at the Hamline Methodist Episcopal Church, St. Paul, Minn. Rev. Aubone Hoyle, Director, at First Presbyterian Church, Victoria, B. C., Canada; Mr. A. R. Merrix, Director for the Episcopal Diocese, Victoria, B. C., Canada. Rev. John W. Suter, Jr., educational secretary for the Diocese of Massa-

chusetts.

RED CROSS EXHIBIT FOR SCHOOLS

The Junior Red Cross is sending food and clothing and opening up avenues of education to the children of the Allied countries, and now they are pouring out their thanks in letters and simple gifts which are constantly reaching Red Cross Headquarters at Washington with the request that they be given to the American children. To comply with this request a small traveling exhibit has been designed. A heavy shipping case, the door of which opens back in screen effect, carries a map of Europe showing the location of the various projects of the Junior Red Cross. It displays a cover page of the Junior Red Cross News, a photograph of one of the devastated homes in the war zone which has been supplied with a table and chairs made by the boys of manual training schools in this country, and toys and articles made by children of Belgium, Czecho-Slovakia, Russia, Italy, and France. A number of these cases will soon be sent traveling about the country bearing a message of gratitude from the children of war torn countries of Europe to their little friends in America.

In Memoriam

LAVINIA TALLMAN, July 16, 1920. Instructor in Religious Education at Teachers College, Columbia University. Miss Tallman gave ten years of valuable service to the Religious Education Association, as an active worker in several departments and an officer of the Council of Religious Education. A ready, helpful, thoughtful counsellor and a generous supporter of the organization.

RICHARD CECIL HUGHES, October 9, 1920. Executive Secretary Department of Universities Presbyterian Board of Education. A member and officer of the Religious Education Association from the beginning and a member of the Executive Board since 1905. A loyal and wise friend. Dr Hughes rendered notable service both as President of Ripon College and then as the pioneer and organizer of the work of the churches for University students.

Notes

Dr. John S. Nollen has become dean of Grinnell College.

During last summer one hundred and fifty-nine daily vacation Bible schools were conducted in New York City.

"Mother and Child" is the name of a magazine recently established, published by the American Child Hygiene Association, Baltimore.

The Presbyterian Board publishes "a calendared program of Religious Education" for the school year, giving the outstanding interests and activities of each month.

The Hyde Park Council of Churches, Chicago, conducted a week of public mass meetings in its section of the city on the practical problems of religious education.

The First Methodist Church of Birmingham, Ala., Mr. Harry Denman, Superintendent of 'Teen Age Work, publishes a booklet showing the plans of their new educational building.

Bulletin No. 1 of the Presbyterian Board of Publication and Sabbath School Work is a general survey of the present situation and need of religious education in the home, the church and the week-day church school.

Week-day schools of religion have been started recently in Oak Park, Ill., Austin, Chicago, Hammond, Indiana, and Willmette, Ill. The schools at Evanston, Ill., inaugurated last year, are increasing in attendance and strength.

At Manchester, N. H., Rev. J. Byron Tarney, Secretary of the State Sunday School Association, is conducting week-day religious training by means of story hours on every afternoon of the week and on Friday nights for high-school pupils.

The school authorities of Norway are protesting against the spirit in which religious instruction is imparted in some of the folk schools. At the Church Synod in January, 1920, formal resolutions were adopted protesting to school authorities against the introduction of so-called liberal theological instruction in the general schools of the country.

The programs and circulars of Institutes and Community Schools of Religious Education received at the central office are so numerous as to forbid even the publication of the list of communities. Particularly notable is the development of these institutes in connection with universities and colleges in the larger centers.

The Abingdon Press publishes a "Bulletin of Religious Education," with several striking presentations of the argument for more and better schools and training.

New York State Sunday School Association reports twenty fulltime salaried division superintendents directing and promoting work throughout the state.

The First Baptist Church, Atlanta, Ga., is planning a new school building to accommodate, on Sundays, its five thousand pupils. This school employs four workers.

Rev. John E. Bentley, Master of Religious Education, Boston University, has been elected as Professor of Religious Education at Iliff School of Theology, Denver, Colo.

Rev. James W. Stevenson, Ph.D., graduate of Manitoba University and Ph.D. of Hartford School of Religious Pedagogy, has been appointed Professor of Religious Education to the seven Congregational Colleges of England.

The work of Prof. H. Augustine Smith, both in pageantry and in chorus training in high grade religious music, has been attracting attention not only in this country but in the Orient through his leadership at the Tokyo convention.

Under the leadership of the Rev. Homer C. Lyman, of the International S. S. Association, teacher training in negro Sunday schools has developed until there are not only classes in a very large number of churches, but in 123 schools and colleges for colored people in the South.

Union Theological Seminary announces the establishment of "A Department of Home Service" to meet the need for trained workers in the fields of Home Missions, Social Service, Interchurch Work, Industrial Relations, etc. Dr. Gaylord S. White is the Director of this Department.

How Churches Understand Education

One of the largest churches in Chicago issues a booklet in which is described how "The Church Meets Every Human Need." Under the head of "Education" we read: "The state and richly endowed institutions have provided so abundantly for education that we can only enter this field by giving religious instruction and advising people where to go and what studies to take. People do not always know their opportunities. The church has its own band and a chorus and provides every advantage for musical training and enjoyment." That is all!

Book Reviews

The Religious Consciousness: A Psychological Study. James Bissett Pratt. (Macmillan, 1920.) (G.I.) This volume, the fruitage of more than a dozen years of study, and a record in large part of first-hand knowledge gathered in India as well as the West, contains more sympathetic description of the experiences of many sorts of men than any other work on the psychology of religion. For non-technical readers it has the additional advantage of a plan that puts description in the foreground, keeping the abstruse questions of psychology and of anthropology in the background. The topics are those that have become familiar to readers in this field, such as the nature of religion and of the psychology of religion; the relation between the social and the individual factors; the subconscious factor; the religion of childhood and of adolescence; conversion; revivals; belief in God and in immortality; the cult; prayer, and mysticism. The style is simple, direct, and sprightly. In short, we are not likely to get a nearer approach than this to a popular psychology of religion.

Leaving to journals that deal with technical psychology the critical analysis of the plan and the main contents of this important work,* I shall here record merely some of its bearings upon the theory and the practice of religious education. That the author is keenly interested in the promotion of religion and of religious education is obvious. Although he sets out to speak merely as a psychologist, who would simply describe what he sees, chapter after chapter includes evaluation and advice. At least three of his chapters, those on childhood, adolescence, and society and the individual, have to do with problems in which educators are directly interested. His treatment of these matters I shall briefly set forth, with a comment or two

appended.

I. Pratt holds that religion in childhood is chiefly a matter of primitive credulity and imitation, though some children from eight years onward have a genuinely inner life of fear, or trust, or struggle to obey. Children's ideas of God, derived from human life, are anthropomorphic, and they are often grotesque because of misunderstandings and misinterpretations that parents and teachers do not suspect and therefore do not correct. The first item in religious education for small children is opportunity to imitate parents in religious acts such as worship. But direct instruction in the ethical aspects of religion, not dogma, is also in order. "Prayer begins in childhood as a matter of obedience and is continued for years through the force of habit" (318). Genuine intellectual doubts sometimes occur in later childhood.

2. The primary moral and religious significance of adolescence is held to be this: Growth out of thinghood, the child being a psychical thing rather than a person, into selfhood, and entrance into society as, for the first time, a real member of it. The unrest, the ups and downs, the sense of guilt, and the doubts that so often appear are due not only to physiological conditions and to actual wrongdoing, but also to mental processes set up and expectations created by theological teachings. Similarly the popular psychology that asserts that adolescent doubt is natural and normal is now working to produce doubt where it would otherwise not arise.

^{*}A review by myself is to appear in the Journal of Philosophy, Psychology and Scientific Methods.

3. The present emphasis upon the social aspect of everything human involves exaggeration. The individual does not receive his religion wholly from society. He is born, not indeed with a specific religious instinct, but with a group of instincts-fear, curiosity, wonder, tender emotion, gregariousness-that, combined with capacity to think, make certain some sort of attitude toward the Determiner of Destiny. A consequence of importance is that many individuals, not merely the prophets and revealers, contribute to the formation of religious ideals and standards. Religion has to be born again with each individual. What society does for him is to provide specific filling or matter for this native aptitude, and to endow this matter with the authority of custom. "It seems as if the adult world had entered into a conspiracy against the tender infant mind, to force it into the old approved social grooves. And indeed it has. The conspiracy, in fact, is both implicit and explicit. The child finds all its world worshiping and believing in practically the same ways, and hence inevitably imitates these ways; and not only so, but when he reaches a teachable age all the forces of home and school and church are deliberately brought to bear upon him to make him like everyone else. The torch of custom is forced into his hand and he is compelled to carry it and pass it on but

slightly changed to the next generation" (78).

The positive precepts for parent and educator that flow from these points of view will be obvious to educators. Pratt himself does not fail to draw several wise morals. At two points, however, a modification of base seems to be needed. First, observation of the religious life of children is always beset by the danger that we shall take as a natural characteristic anything that we commonly find regardless of how it is produced. Pratt guards himself against this sort of fallacy in his chapters on adolescence and conversion, where he shows that much that has been set forth by other writers as spontaneous adolescent phenomena is produced by a particular environment, as expectations set up by evangelical theology or (as we have just seen) by popular psychology. But it seems to me that he has himself fallen into a parallel mistake in some of his statements concerning childhood religion. For example, the statement about children's prayers that I have quoted, though it represents much correct observation, fails to discriminate between a natural limitation and the possibility of narrow response because of narrow stimuli. May not the externality of children's prayers be due to thoughtless methods of teaching prayer? In Mrs. E. R. Mumford's The Dawn of Religion in the Mind of the Child we have evidence that under appropriate conditions children offer from the beginning vital and genuinely Christian prayers rather than the semi-pagan petitions that are commonly accepted as marks of child nature. In Mrs. Mumford's cases command is absent, and no form of words is provided by adults. I may add that accumulating experience in the Union School of Religion, where much attention is given to awakening a devotional life, fully accords with Mrs. Mumford's results. These beginnings of a re-study of the problem suggest that the whole current opinion that religion in childhood is naturally external and lacking in inner depth needs to be re-examined in the light of responses made in educationally rich environments.

This question leads on, of course, to a consideration of the basic differences between the child mind and that of the adolescent. Professor Pratt seems to have followed at this point a tradition that has flowed from Hall's view of recapitulation. Yet the doctrine that an extreme break between childhood and adolescence is normal is giving way on all sides. Some of the factors that are producing this change are as follows: The breakdown of Hall's theory of recapitulation; closer study of universal factors in the learning process and in the psychology of thinking; discovery, through fresh analysis of instincts and native impulses, of hitherto unrecognized continuities between childhood and later periods of life; increased attention to motivation as a central problem of teaching; finally, educational experience in the sphere of social conduct and social motives. That traditional family government and school practice have largely failed to utilize the capacities of children is made abundantly clear by these recent studies and experiments in teaching. One would not go far astray, indeed, if one were to assert that the most pressing immediate problem for educators is to reconstruct the whole educational scheme so that children shall be treated as persons capable of varied and important social attitudes and functions.

—George A. Coe.

The Malden Survey, Compiled by N. L. Engelhardt, E. S. Evenden, F. W. Hart and E. Morris Fergusson under the direction of W. S. Athearn. (George H. Doran, New York, 1920, \$2.50.) (S. O. A.) Should mark an epoch in the development of attention to the physical plants of church and the equipment for religious education. The title is misleading, for it is only the intensive survey of Malden with reference to "church plants," but that is enough for a single volume. Using the Interchurch score card as a basis the churches are rated and the details of their efficiencies and shortcomings are shown vividly in text and photographs. These cold facts are likely to give rise to some warm feelings. We could wish that the concrete evidences of the attitude of the Church toward children could be shown in like manner in every community. Every church contemplating improvements should have this book; nearly all the churches need it to guide them in making more adequate, honest, provision for children.

—Henry F. Cope.

GENERAL PSYCHOLOGY, Walter S. Hunter, Professor of Psychology, University of Kansas. (The University of Chicago Press, Chicago, 1919. Pp. xiii, 351). Professor Hunter offers in this book a comprehensive introduction to the study of psychology for college students. In Part I the various fields of modern psychological study are surveyed rapidly: animal, individual and applied, abnormal, social and racial. Part II takes up the details of normal human adult psychology under the customary headings, "Attention," "The Nervous System," etc. An introduction of this sort, if properly taught, can hardly fail to make students conscious of the vital interest and broad applications of psychology. They are more likely to be stimulated to further work than to be surfeited by too much detail in one branch of the science.

The book is behavioristic in its emphasis, realizing both the limitations and the necessity of structural analysis. In the preface the author relegates functionalism to the pre-behavioristic days. Nevertheless he finds his own interest in supplementing "the introspective account with data upon environmental adjustments irrespective of the conscious qualitative content." This is function, in the biological sense. Function in the social sense, however, is not utilized as a means of analysis or of the interpretation of data. To the present-day functionalists, the relation of consciousness to adjustment is of primary concern: to the biologist, only the adjustment.

The consequence of this abandonment of the functional approach is seen in the author's constant fear of presuming a causal relation between mind and matter, the absence of any treatment of the process of valuation, the hasty treatment of purpose, the entire overlooking of religion and of morals as normal human adult experiences, and, finally, in the confinement of the study of social institutions to mobs and customs.

The wise use of an extensive bibliography makes the book usable not only as an introduction but also as a means of review. Hugh Hartshorne.

Book Notes

I. PRINCIPLES AND PSYCHOLOGY

Moral Training Through School Discipline, Welton and Blandford, (W. B. Clive, London, 1919, \$1.75) (F. 2) English teachers are fortunate in having a leader who recognizes that the final test of schooling lies in the kind of social persons it produces. This admirable book may have little meaning to public educators in the United States until we develop a conscience for character. Dr. Welton is definite in his principle that training is not a matter of knowledge or of separated habits, but of the development of whole persons. If he is not as insistent on social experiences as we might wish he is sufficiently definite in dealing with actual school situations.

Religion and the New Psychology, Walter Samuel Swisher. (Marshall Jones Co., Boston, 1920, \$2.00) (G. 1) Here is an answer to the question "What would a single-minded application of the Freudian Theory of the unconscious involve for religious education?" Unfortunately this application is so single-minded that it ignores almost every other contribution to psychology and is likely to delude the lay mind into accepting the Freudian complex as the key to every riddle and difficulty in mental pathology. One cannot but acknowledge indebtedness to Freud and recognize the uses of the psycho-analytic method; but it is a mistake to confound a corner of the field with the total area.

THE TRUTH ABOUT CHRISTIAN SCIENCE, James H. Snowden. (Westminster Press, Philadelphia, 1920 \$2.40.) (B. 4) A careful, open-minded presentation of documentary and historical facts, forming a remarkable record in the field of religious phenomena. Dr. Snowden gathers up the results of many studies and offers what many will find the most useful book

on this subject.

The Power of Prayer, W. P. Patterson, Editor. (Macmillan Co., New York, 1920, \$4.00) (G. I) Over sixteen hundred essays, on the meaning and place of prayer, were submitted in the Walker Trust Essays of St. Andrews, Edinburgh; Professor Patterson takes twenty of them and presents them as documentary material for the study of prayer. Some of this material is of first value to students of the psychology of religion.

PURPOSE IN PRAYER, Edward M. Bounds. (Fleming H. Revell Co., New York, 1920.) (G. 1) Those who seek material on the psychology of prayer

will find much here of interest.

EVANGELISTIC SERMONS, J. W. Porter. (Fleming H. Revell, New York, 1920.) Excellent examples of the evangelistic method and message. A Modern Dreamer, Edmund M. Vittum. (Pilgrim Press, Boston, 1920.)

\$1.50.) Reveries and mystical essays interpreting current tendencies in the light of ancient truth.

WHAT CHRISTIAN SCIENCE MEANS, James M. Campbell. (Abingdon Press, New York, 1920, \$1.25.) (B. 4) Not so much a refutation as an inter-

pretation, an analysis and a study of values.

Modern Spiritism, A. T. Schofield. (P. Blakiston's, Philadelphia, 1920.) (G. 1) The author of "The Unconscious Mind," a man of standing and recognized ability, cuts deep in this study of both the follies and phenomena of Spiritism. For the every-day student, outside the specialists' ranks,

this will offer a fair and candid introduction and guide.

THE TREND OF THE TEENS, M. V. O'Shea. (Frederick J. Drake & Co., Chicago, 1920, \$1.50.) (P. 5) In "The Parent's Library," a series edited by the author. A practical common-sense treatment of the characteristics and problems of young people, written from the point of view of the duties of parents. One may not agree with Prof. O'Shea as to the balance of responsibility between the school and the home and it might be urged that some of the blame should be laid on high-school teachers who ignore all responsibility for the moral ideals of pupils, but every word of advice to parents is sound and needed, while the informal studies of youth characteristics will be very helpful to them.

II. TEXT-BOOKS

THE HEROES OF EARLY ISRAEL, Irving F. Wood. (Macmillan Co., New York, 1920.) (S. 8-10) Prepared for the use of classes in secondary schools; the direct narrative form employed, together with the pleasing style, make it of service also to the general reader. While the purpose is not critical the point of view is wholly modern. A satisfactory text for youth.

THE SPREAD OF CHRISTIANITY IN THE MODERN WORLD, Edward C. Moore. (University of Chicago Press, Chicago, 1919, \$2.00.) (S. 8-20) The textbook for adults for which we have been looking by the writer best fitted to present this subject logically and graphically. Meets the needs both of the careful student and the class-member who must be interested.

JESUS AND HIS CAUSE, A. Bruce Curry, Jr. (Association Press, New York, 1920, 75c.) (Z. 5) A topical study of the book of Mark, with questions

and subjects for discussion on the problems of current living.

How Jesus Met Life Questions, Harrison S. Elliott. (Association Press, New York, 1920, 90c.) (Z. 5) A series of questions on every-day social conduct is presented, under each a brief discussion is followed by the per-

tinent passages from the Gospels and a group of discussion questions.

Great Characters of the New Testament, Doremus A. Hayes.

(Methodist Book Concern, New York, 1920, 75c.) (S. 8-12)

RELIGIOUS EDUCATION IN CITY ASSOCIATIONS, Anna V. Rice, Secretary. (Woman's Press, New York, 1920, 35c.) (S. 7-1) How to carry forward the program of religious education in the Y. W. C. A., having in mind modern conditions and the need for community work. A series of outlines with which all workers in other institutions should be familiar.

JESUS-THE MASTER TEACHER, Herman H. Horne. (Association Press, New York, 1920, \$2.00.) (S. 7-1) The student who completes the course given here in skillful outline will not only have made a careful analysis of the work of a great teacher, a master, but will also have considered, in a practical manner, the leading principles of the teacher's art. Dr. Horne has, most happily, avoided the dangers which inhere in this particular type of study. Avoiding sentimentality he maintains reverence and, while the course will doubtless contribute to the student's religious life, it will

equally contribute to his teaching efficiency.

Personal Evangelism among Students, George Stewart and Henry B. Wright, (Association Press, New York, 1920, \$1.00.) (U. 3) After all this is the most potent method, through the friendships and associations of man and man and of students in groups. Happily the authors are thinking of something much better than button-holing a man in a corner; they build up a plea for the sharing of life's best through friendship.

Serving the Neighborhood, Ralph A. Felton. (Interchurch Press, New York, 1920.) (N. 6) The art of neighboring and how it may be practiced; what to do and how to do it in your community, a practical guide to

service.

AMERICA'S STAKE IN THE FAR EAST, Charles H. Fahs. (Association Press, New York, 1920, 95c.) (Z. 5) China, Japan, Korea, The Philippines, the yellow race, trade relations and other imminent, world-social questions presented in reports, quotations and descriptions. A useful text for adults.

TARBELL'S TEACHERS' GUIDE TO INTERNATIONAL S. S. LESSONS FOR 1921, Martha Tarbell. (Fleming H. Revell, New York, 1920) (S. 8) For those who are still teaching these lessons this book offers the widest variety of

suitable teaching material.

When We Join the Church, Archie Lowell Ryan. (Abingdon Press, New York, 1920, 75c.) (S. 8-7) In the Abingdon series of Religious Education texts. The publishers state that this is planned so that the last two chapters could be revised for the use of any denomination. Prepared for those who are already committed to church membership.

How to Use the Bible, L. Wendell Fifield. (Woman's Press, New York, 1920, 75c.) An elementary and somewhat fragmentary study which will still serve a useful purpose with younger and less intelligent persons un-

familiar with the Bible.

THE BIBLE AS A COMMUNITY BOOK, Arthur E. Holt. (Woman's Press, New York, 1920, 90c.) (Z. 5) Yet another approach to the study of the Bible through social interest, distinguished by emphasis on the great principles and problems of community living. A useful, attractive text.

THE SOCIAL MESSAGE OF THE BOOK OF REVELATION, Raymond Calkins. (Woman's Press, New York, 1920, \$1.00.) (Z. 5) The apocalypse interpreted in the light of the early Christian hope and the current historical

events. A careful and helpful exegesis.

ETHICS FOR CHILDREN, Ella Lyman Cabot. (Houghton Mifflin Co., Boston, 1910.) Although this book appeared ten years ago it deserves special mention for the large amount of excellent teaching material and the wisdom

of its arrangement.

THE CREED AND CHRISTIAN CONVICTIONS, Christian Nurture Series, Course 13. (Morehouse Publishing Co., Milwaukee, 1920.) (S. 8-11) OUR FATHER'S GIFTS, Christian Nurture Series, Course B. (Morehouse Publishing Co., Milwaukee, 1920.) (S. 8-D) Two new texts in this interesting series.

THE RELIGION OF JUDAH, John B. Ascham. (Abingdon Press, New York. 1920, \$1.50.) (S. 8-20) We have already called attention to this excellent text-book when it was in course of appearance in quarterly issues. It is

packed with scholarly material presented in a form useful to the non-technical student.

JESUS' PRINCIPLES OF LIVING, Charles F. Kent and Jeremiah W. Jenks. (Chas. Scribner's, New York, 1920, \$1.25.) (S. 8-14) A wide and interesting range of modern topics, treated in some detail and in the light of the words of Jesus. The twelve chapters constitute a fairly strenuous course for adults or for college students in Bible classes.

THE MESSAGE OF THE CHRIST-CHILD, Marian Manley. (The Abingdon Press, New York, 1920, 25 cents.) (S. 6.) A pageant for the church school showing the spirit of fear and the spirit of love.

TRAINING THE GIRL THROUGH WORSHIP, Mabel E. Stone. (The Woman's Press, New York, 1920, 20 cents.) (Z. 3.) A brief and useful discussion of the principles of worship and the methods possible in the Y. W. C. A.

GIRLS' WORK, Maud S. Davis. (The Woman's Press, New York, 1920, 35 cents.) (R. 2.) A brief manual of directions for workers in the Y. W. C. A. and for all who would lead young girls.

CLASSIFIED BIBLIOGRAPHY OF BOY LIFE AND ORGANIZED WORK WITH BOYS, Ronald Tuttle Veal. (Association Press, New York, 1919.) (R. I) Worthy of its title; the most complete and best classified list of titles, both to books and articles, now available. A handy, usable, necessary tool, produced by painstaking labor.

STORY-WORSHIP PROGRAMS FOR THE CHURCH SCHOOL YEAR, Jay S. Stowell. (Geo. H. Doran, New York, 1920.) (S. 3 W) Twelve themes, developed in programs for the Sundays of each month, with suitable stories and materials for worship, preceded by a discussion of the principles of worship and their application to the smaller schools. Altogether a practical guide which should be helpful to leaders.

PICTURES IN RELIGIOUS EDUCATION, Frederica Beard. (Geo. H. Doran, New York, 1920,) (S. 3) The author maintains her high reputation for useful studies in this concise book; besides presenting the theory and methods both in ordinary prints and in the use of the stereoscope, she discusses a number of pictures with reference to their use in teaching.

Bringing Up John, Edward Leigh Pell. (Fleming H. Revell, New York, 1920.) (P. 4) John is the baby and the growing boy who is to be trained in religion by his parents; many of the suggestions given here will help them, and many others are apparently woven out of thin air or applicable only to an unreal child. The problems of the religious training of the modern child goe: much deeper than Dr. Pell digs here.

METHODS OF CHURCH SCHOOL ADMINISTRATION, Howard James Gee. (Fleming H. Revell, New York, 1920.) (S. 2) There has been need for some time of just such a succinct, practical outline text dealing solely with the mechanics of the school, its officiary and administration.

Music for Everybody, Marshall Bartholomew and Robert Lawrence, editor, N. E. Richardson. (Abingdon Press, New York, 1920.) (X. 3) A text-book for all leaders of chorus singing and especially for those who would develop community singing. It gives the details and technique of this work in a simple, helpful manner. Besides its value to leaders it is worth while to all who have any interest in the values of group song.

THE AMERICAN HOME SERIES, Norman E. Richardson, Editor. (Abingdon Press, New York.) (P. 1) These thirty-four pamphlets, of from thirty-two to forty-eight pages each, are in many instances of sufficient value to deserve

special reviews. All are welcome additions to the inadequate literature on the educational work of the home. The list of titles and authors follows: THE RELIGIOUS NURTURE OF A LITTLE CHILD, Frederick W. Langford; THE EDUCATION OF THE CHILD, Literary Staff American Inst. of Child Life; SEX DISCIPLINE FOR BOYS IN THE HOME, William Byron Forbush; THE NATION'S CHALLENGE TO THE HOME, William J. Knox; How ONE REAL MOTHER LIVES WITH HER CHILDREN, Mrs. B. G. M.; THE NERVOUS CHILD, Edith C. Johnson; Youth's Outlook upon Life, George H. Betts; The Roots of DISPOSITION AND CHARACTER, George H. Betts; FIRST STEPS TOWARD CHAR-ACTER, Frederick W. Langford; SUNDAY IN THE HOME, Educational Staff American Institute of Child Life; THE DRAMATIC INSTINCT IN CHILDREN, Literary Staff American Institute of Child Life; THE PICTURE HOUR IN THE Home, Literary Staff American Institute of Child Life; RYTHM AND RECRE-ATION, Joseph Lee; THUMB-SUCKING, Harriett Hickox Heller; THE MOTHER AS PLAYFELLOW, Alberta Munkres; THE SECOND AND THIRD YEARS, Literary Staff American Institute of Child Life; Music in the HOME, Edith Lovell Thomas; WHAT TO SAY, Harriet Hickox Heller; THE PROBLEMS OF FIGHTING, Educational Staff American Institute of Child Life; THE HOME KINDERGARTEN, Edith C. Johnson; THE PUNISHMENT OF CHILDREN, Felix Adler; THE PROBLEMS OF TEMPER, Educational Staff American Institute of Child Life.

III. GENERAL

THE AMERICAN RED CROSS IN THE GREAT WAR, H. P. Davidson. (Macmillan Co., New York, 1920, \$2.00.) An authoritative account of the mobilization and service of a nation through a splendidly efficient agency, with a survey of the fields of operation.

A JEWISH VIEW OF JESUS, H. G. Enelow. (The Macmillan Company, New York 1920.) (C.I.) Both an application and a historical study of interest and value on the Jewish elements in the Life of Jesus and the Jewish factors in his

career by the rabbi of the Temple at Louisville.

THE CHRISTIAN HOME, William Wallace Faris, D. D. (Presbyterian Board of Publication, Philadelphia, 1920, 75 cents.) (P.4.) Can be used as a text book for classes of parents. Each chapter starts with a passage of Scripture. Although the author is a "veteran pastor" he shows sympathy with young life in dealing with the general principles of religious home-life.

THE CHRISTIAN ADVENTURE, A. Herbert Gray. (Association Press, New York, 1920, \$1.25.) (C. 6.) One who has faced the unhesitating questionings of men in the army comes to a new and candid study of Christianity as Jesus revealed it. The result is a simple, straightforward statement in close sympathy

with men and their lives.

DIVINE OVERRULING, W. Sanday. (T. & T. Clark, Edinburgh, 1920.) (B. 1.) W. Sanday's concluding lectures as Lady Margaret Professor at Christ Church, Oxford, dealing with recent progress in the science of comparative religion.

THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR, The Committee on the War and the Religious Outlook. (Association Press, New York, 1920, \$2.00.) No one who is aware of world tendencies and interested in their religious significances can afford to neglect this book. Thirty competent observers present, not only the effects of the war, but also the demands of new conditions, responsibilities and opportunities. Several chapters are given to educational aspects including a paper by Dr. Frank K. Sanders on the new demands in the training of missionaries.

THE WOMEN WHO CAME IN THE MAYFLOWER, Annie Russell Marble. (Pilgrim Press, \$1.50.) A new and most interesting study of the events of three hundred years ago. Young people will get many high ideals from this presentation.

THE LIFE AND LETTERS OF ST. PAUL, David Smith. (Doran, New York.) That rare combination, a monumental, scholarly work which is yet fascinating in style and rich in interest to every reader. Seven hundred pages of narrative, with copius critical notes. A companion volume to Professor Smith's remarkable "In the Days of His Flesh."

CHILDREN'S MISSIONARY STORY-SERMONS, Hugh T. Kerr. (Fleming H. Revell Company, New York, 1915, \$1.25.) (Q. 8.) Here are fifty-three stories, nearly all of them good and carrying their own meaning and moral to children.

They are good missionary material well arranged.

A PRESENT DAY DEFINITION OF CHRISTIANITY, Laura H. Wild. (The Woman's Press, New York, 1920, \$1.25.) (C. 6) An answer, in simple, thoughtful form, to the question, What are the vital and essential elements

of Christian faith and life today?

THE PROBLEM OF DEMOCRACY, Vol. XIV, American Sociological Society Publications. (Univ. of Chicago Press, Chicago, 1919, \$1.65.) (N. o) The papers of the fourteenth annual meeting of the American Sociological Society including: A Working Democracy, Frank W. Blackmar; Democracy and Our Political System, Ulysses G. Wetherly; Democracy and Partisan Politics, John M. Gillette; Organized Labor and Democracy, Matthew Woll; Some Psychological Aspects of Industrial Reconstruction, A. B. Wolfe; Democracy and Community Organization, Dwight Sanderson; Democracy and Class Relations, F. Stuart Chapin; Modern Philanthropic Movements in Their Relation to Democracy, J. L. Gillin; Religion and Democracy, Charles A. Ellwood: Do We Need the Church? Durant Drake: The Problem of Educating a Democracy, Walter R. Smith; Vocational Factors in Democratic Education, David Snedden; Race Segregation in a World of Democracy, Jerome Dowd; Americanization, Jane Addams; Bolshevism and Democracy, Selig Perlman; Democracy and Socialism, James E. Hagerty. Such fresh and timely discussions make this a highly valuable and stimulating book for all who have eyes to see our social problems.

PROFESSIONAL PREPARATION OF TEACHERS FOR AMERICAN PUBLIC SCHOOLS. (Bulletin 14, Carnegie Foundation for Advancement of Teaching, New

York, 1920.) (T. 1)

What is the Christian View of Work and Wealth, Committee Report. (Association Press, New York, 1920, 85c.) (N. 6) Prepared by a commission representing the Federal Council, The Canadian Brotherhood Federation, the Y. M. C. A. and Y. W. C. A. Eleven lessons or discussions, the material consisting principally of quotations from modern sources. Excellent for adult groups.

COMMUNITY PROGRAMS FOR COOPERATING CHURCHES, Roy B. Guild. (Association Press, New York, 1920.) (Q. 10) This is the summary and review of the Cleveland conference of last June. In the case of the report of the commission on Religious Education a valuable epitome of the discussion is given. Altogether the book is a most useful one as it deals with the practical possibilities in communities.

THE CHILDREN'S GREAT TEXTS OF THE BIBLE, James Hastings, Editor. (Chas. Scribner's, New York, 1920, \$3.25 vol., \$15.00 set—six) (Q. 8)

One of the regular attractive features of "The Expository Times" was the section of three or four sermons to children. This is the material here produced in a form immediately useful not only to ministers who preach to children, but to parents, in the many good stories and lessons, and to all who make addresses to children. Aside from the question of the value of mass teaching to children, this is one of the best, possibly the best, collections of suitable material.

Mr. Friend of Man, Jay T. Stocking. (Interchurch Press, New York, 6oc.) A rather well-told parable of modern religious life, its short-comings

and ideals, especially in social relations.

FOUR HITHERTO UNPUBLISHED GOSPELS, W. E. Barton. (George H. Doran, New York, 1920.) The title rather takes the breath away when one discovers that here we have Dr. Barton's creations of what John the Baptist,

Andrew, Judas and James might have written.

THE CHURCH AND INDUSTRIAL RECONSTRUCTION, Committee on the War and the Religious Outlook. (Association Press, New York, 1920, \$2.00.) (N. 6) One of the reports of the Committee on the War and the Religious Outlook. On the whole a stimulating, thoughtful discussion, but largely confined to the presentation of theories rather than facts.

THE NEAR EAST CROSSROADS OF THE WORLD, William H. Hall. (Interchurch press, New York, 1920.) The present problem of reconstruction in Persia and Syria treated in a manner suitable for adult lay classes.

THE PERSONALITY OF GOD, James H. Snowden. (Macmillan Co., New York, 1920, \$1.75.) (B. 6) A popular but thoughtful and helpful treatment of this central question. A lengthy chapter deals with the problem in the light of the present world situation.

Luke the Historian in the Light of Research, A. T. Robertson. (Chas. Scribner's, New York, 1920, \$2.50.) An examination using both the higher and lower methods of the identity of Luke and Acts and their credibility as historical documents. Dr. Robertson is a conservative critic who presents a most interesting argument.

THE ENCHANTED GARDEN, Alexander R. Gordon. (George H. Doran, New York, 1920, \$1.50.) (Q. 8) Skillfully told stories from the Genesis

material used as sermons or addresses to children.

SERMONS ON THE SUNDAY SCHOOL LESSONS, "Monday Club." (Pilgrim Press, Boston, 1920, \$2.00.) (S. 8) The forty-sixth year of the sermons of "The Monday Club." An interesting survival and a collection of good sermons, but one wonders just why or to what particular end it is published.

Shepard of Aintab, Alice Shepard Riggs. (Interchurch Press, New York, 1920, 75c.) Excellent biographical material of current interest and

world breadth of vision.

CHURCH YEAR SERMONS FOR CHILDREN, Phillips E. Osgood. (George W. Jacobs, Philadelphia, 1918.) (Q. 8) Based on the Episcopal church year. A series of brief talks to children, some of which are examples of good teaching and some of which are not. One would travel a long way to find a better piece of material illustrating how not to use the illustrative method than the talk for Easter day.

THE CHILDREN IN CHURCH, H. J. Essex. (George W. Jacobs & Co., Philadelphia.) (Q. 8) Sermons to children; the author says that the addresses were "found to hold their attention—" and therein he strains

our credulity.

ETHICS AND NATURAL LAW, George Lansing Raymond. (Putnam's Sons, New York, 1920) (M. o) A lengthy discussion of the rise of the ethical consciousness in the struggle between intellectual ideals and physical desires. Often tedious in style and difficult to read. It seems too heavy for the general reader and too involved for a text book.

THE CHALLENGE OF THE MINISTRY, Ahva J. C. Bond. (Sun Publishing

Co., Alfred, N. Y.) (Q. 1)

THE LOCAL CHURCH AFTER THE WAR, Charles W. Gilkey. Committee on the War and the Religious Outlook. (Association Press, New York, 1920.) (Q. 1 W)

THE CHURCH AND THE YOUNG MAN'S GAME, F. J. Milnes. (Nat'l In-

door Game Ass'n, Chicago.) (R. 6)

DINAH, QUEEN OF THE BERBERS, Clarice V. McCauley. (Abingdon Press, New York, 1920, 50c.) (S. 6)

School of Religious Education and Social Service, Boston University, 1920-1921. (Boston Univ., 1920.) (W. 2)

LESSONS IN CIVICS FOR THREE PRIMARY GRADES OF CITY SCHOOLS, Hannah M. Harris. (Bureau of Education, Washington, D. C., 1920.) (T. 8)

THE CHILD AND THE KINDERGARTEN, Julia Wade Abbot. (Bureau of Education, Washington, D. C., 1920.) (T. 3)

CHILD-WELFARE PROGRAMS, Children's Bureau. (Bureau of Education,

Washington, D. C., 1920.) (P. 1)
THE BIBLE AND PUBLIC INSTRUCTION, Henry F. Cope. (Reprint, Open

Court, Chicago, 1920.) (T. 5)

Pensions for Public School Teachers, Clyde Furst and I. L. Kandel. (Carnegie Foundation for Advancement of Teaching, New York, 1918.) (U.)

BIRTH STATISTICS, 1916, Second Annual Report. (Government

Printing Office, Washington, 1918, 20c.)

PRISONERS AND JUVENILE DELIQUENTS IN THE UNITED STATES, 1910. (Department of Commerce, Bureau of Census, Government Printing Office, Washington, 1918.) (R.1.)

NEGRO POPULATION, 1790-1915. (Department of Commerce, Bureau of Census, Government Printing Office, Washington, 1918.) (N.4.)

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